

MUDRĀRĀKSHASA
OR
THE SIGNET RING

A SANSKRIT DRAMA IN SEVEN ACTS

BY
VIŚĀKHADATTA

महाकविश्रीविशाखदत्तप्रणीत

मुद्राराक्षसम्

CRITICALLY EDITED WITH COPIOUS NOTES, TRANSLATION,
INTRODUCTION AND APPENDICES INDICES ETC

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PRÉFACE

A 1

The Mudrārākshasa was first published by me in the year 1900. While revising the Gujarathi translation of it which had appeared in a leading journal between the years 1884 and 1888 I noticed several discrepancies in the traditionally accepted Sanskrit text, which were given with my comments in my Gujarathi Mudrārākshasa of 1889. A leisurely study disclosed further discrepancies, which were too many to be adequately dealt with in an appendix of my Gujarathi translation. There were besides, certain wrong notions about the source of the play and about some of the incidents and characters which stood in need of correction. This was the origin of the edition of 1900. It was prepared with the help of two manuscripts belonging to the Government Oriental Manuscripts Library, Madras. But I principally depended on the scholarly edition* of the late Hon. Mr. Telang.

A dozen years later Dr. Hillebrandt of Breslau published in 1912 A.D. another edition of the play with the assistance of the German Oriental Society. The learned scholar collected many old and rare manuscripts of the play in India and Europe and gave a collection of readings not to be found elsewhere. I consulted it in the preparation of the third edition of my Gujarathi Mudrārākshasa, and while so doing I noticed with pleasure forty per cent of my conjectural emendations supported or verified by the codices of readings given by the painstaking German

* It was published in 1884 and republished in 1893.

scholar Encouraged by it I thought of revising my edition and bringing it up to date, when in December last the enterprising Manager of the Oriental Book-Supplying Agency, Poona, at the suggestion of Dr. S K Belvalkar of the Deccan College, invited me to re-edit my *Mudrārākshasa*. It was a hard task. The text required to be recast, the notes to be supplemented and the introduction to be rewritten. There was no continuous translation into English which could save the reader from the pitfalls of commentators, guides etc. After some hesitation caused by the insufficiency of time at my disposal I accepted the invitation, being interested in the revision of the Sanskrit text for a fresh edition of my Gujarathī *Mudrārākshasa*. The credit, then, of bringing out the present edition, belongs to the firm that has been doing so much to facilitate the study of Sanskrit Literature

I drop the various readings in this edition. They may be studied from the Hon Mr Telang's or Dr Hillebrandt's edition, particularly the latter's. I am in consequence required to be very scrupulous about the text. I have not merely to follow blindly the majority, but to choose and adopt the best reading available. In doing this I several times differ from Prof Tārānātha, Mr Telang and Dr Hillebrandt. I then take care to give their readings in foot-notes with the letters M, T and H attached to them. In those cases when the text is corrupt and the readings of manuscripts fail to help us, I propose emendations which, too, are given in foot-notes. A large number of them consists of palpable errors and repetitions. They call for no comments. Others are discussed in the Notes

The translation, which is neither uniformly close, nor free, will help the reader to interpret the author rightly, to understand the plot clearly, to read the characters correctly and to appreciate the merits of the play independently. [It is also meant to supply in a way the want of a running commentary

Points requiring special treatment are dealt with in the notes. These are rather expository than grammatical. Whenever I depart from the traditional interpretation, I take pains to quote my authorities or to refer to them.

In the introduction I try to introduce to the reader the author, the patron of his family and the plays composed by him. It is needless to say that I am personally responsible for many of the statements made in it.

The present edition divides the text into as many parts as there are acts. For the sake of convenience the prologue and the interludes go with the acts that come after them. Each of the seven parts is further subdivided into as many sections as there are verses. Each section thus consists of a verse with or without some prose going after it. The lines of prose in each section are duly numbered. Practically the scheme works well. I am indebted to Dr. Belvalkar for it. It has been borrowed from the learned Doctor's edition of Uttarakāmarita.

Before I take leave of my readers, I gratefully mention that the Manager, of the Oriental Book-Supplying Agency, Dr. N. G. Sardesai, accepted my manuscript in pencil, got it copied in ink and carried it

through press, but for which kind help the edition would not have been out in time I am also thankful to the firm for affording me an opportunity of thoroughly revising the Sanskrit text as a preliminary to the preparation of the Sixth Edition of my Gujarathi translation of the play* It was possible to bring out the edition at such a short notice, and withal so neatly, mainly by reason of the whole-hearted co-operation of Mr Nanasaheb Gondhalekar and of Mr C R Naidu, the Monotype operator at the Jagaddhitecchu Press, to both of whom are due our best thanks

AHMEDABAD }
June 15 1923 }

K H DHRUVA

* The attention of bibliophiles is drawn to the editions of the *Mudrārākshasa* by Mr M R Kale B A by Prof K V Abhyankar M A and by Prof S Ray M A

INTRODUCTION

Viśākhadatta the author of the *Mudrārākshasa* belonged to a family of the ruling class bearing the nominal ending Datta. The Dattas were administrative heads. Vateśvaradatta the grandfather of the poet was Sāmanta and Bhāskaradatta who succeeded him rose to a still higher gubernatorial position being styled Mahārāja. He was the father of Viśākhadatta.¹

The powerful ruler under whom the Dattas attained to eminence is said to have saved India from the barbaric tyranny of the Mlechchhas that had spread over the land like the waters of the deluge. Who this ruler was is a matter of dispute. The drama concludes with his name which is variously written Chandraguptah, Avantivarmā, Dantivarmā, Rantivarmā, Rantivarmāh and Rantavarmā in manuscripts. Of these six names the last two are corruptions of Rantivarmā which itself has a suspicious look for the name is nowhere to be traced - Very likely Pārthivorantivarmā is a blunder for Parthivovantivarmā or Pārthivodantivarmā. Mr A. Rangaswami Saraswati B. A. vouches for the correctness of Dantivarmā³ which he says is the reading in many old and reliable manuscripts of the *Mudrārākshasa* examined in Malabar. This Dantivarman, he adds, seems to be identical with the Pallava sovereign of the name who ruled about 720 A. C.⁴ Did this king, one would ask, save the land from the tyranny of the Mlechchhas? Who were these Hūnas of the south? Did Dantivarman favour the Vaishnava cult in that he has been by way of compliment identified with Vishnu of the Boar incarnation? The Pallavas were mostly worshippers of Siva. Are these kings known to have patronized a Datta family? The learned epigraphist is silent on these heads. So I pass on to the reading Chandraguptah. It is the one adopted by Prof. S. Ray M. A.⁵ He identifies this king with Chandragupta⁶ II (375-413 A. C.) of the Gupta dynasty, 'who overthrew the Hūnas and other Mlechchhas and wrested from them the territories they had seized in the Punjab.' I do not know if

the land of the five rivers was then under the Hūna rule. Though the predatory expeditions of the trans-frontier Hūnas date as early as the 3rd century of the Christian era, the occupation of the Panjab by these barbarians is later than 460 A. C. They effected a lodgment there in 465 A. C. and by the close of the century extended their rule southwards as far as Malwa and Gujarat. The beginning of Hūna sovereignty in India dates half a century after the end of the reign of Chandragupta II Dhundirāja a commentator of the *Mudrārākshasa* favours the reading Chandraguptah⁷ but he interprets it differently. According to him this Chandragupta is no other than the Maurya Emperor Chandragupta the hero of the play. His view is not tenable. For the allusion to the invasion of the Mauryan territories by the Mlechchhas sounds any thing but natural in the mouth of Rākshasa as it was undertaken at his instigation and under his lead. Moreover, the closing benedictory stanza does not form a part of the play proper which terminates in the *Upasamhāra* or *kāvya-samhāra* section of the complete division (*Nirvahanas-andhū*). It belongs to the *Praśasti* section. The benediction is in the majority of cases, general. At times it refers to the ruling sovereign as in the instance before us in six⁸ of the plays of Bhāsa, in the *Chandakaūśika* of Ārya Kshemeśvara and in the *Vasumatīparinava* of Jagannātha. Any reference to the characters of the play in the *praśasti* which is appropriately called *Bharatavākya* is out of question. In order to confirm to the commentary of Dhundirāja which he publishes with the text of the play, the late Mr Telang adopts this reading. But in his learned Introduction he is notably inclined to give preference to the other reading *Avantivarmā* and of the two *Avantivarmans* known to Indologists one of *kāsmira*⁹ and the other of *Kanauj* he identifies the patron of the poet's family with the latter¹⁰. He connects him with the later Guptas in their wars with the White Hūnas¹¹ that are the Mlechchhas referred to in the last benedictory stanza of the play¹². I agree with the learned scholar in the main differing only in one particular. The allies of the Maukhara kings of Kanauj in their wars with the Hūnas were not the later Guptas but the kings of Thanesar. This will be clear from a *resume* of the history of the times that I give below.

The Hūna empire founded by Toramāna and Mihirakula was wrecked by the crushing defeat of the latter in the battle of

Daśapura in 528 A. C.²³ From the wreck sprang up a number of independent states on the western frontier of India. There was the Hūna State of the Panjab with its seat of Government in Śākala (modern Sialkot). There were also the Gurjara Principalities of western Rajputānā and eastern Gujā-āth. They were a source of trouble and unrest to all and particularly to the states of Thanesar and Kanauj. Though originally vassals of the mighty Guptas of Magadha these kingdoms had become independent. The rulers of Kanauj who were known as Maukharas or Maukharis took advantage of the weakness of their former masters and seized their territories as far as Faizabad, Shahabad and Asirgad.²⁴ The powerful Maukhara kings Īśānavarman and Śarvavarman wrestled with the Hūnas and defeated them on many battle-fields A. C. 543 and 552.²⁵ In these bloody wars it is presumed that kings of Thanesar sided with their Maukhara neighbours and fought their battles which were their own too. And then political alliance led to an alliance by marriage in which the sister of Āditavardhana of Thanesar was joined in wedlock with Prince Susthitavarman of Kanauj.

Sometime after this swarms of Hūnas from Bactria poured into India. For the Hūna empire on the Oxus was wiped away by the Turks with the assistance of Khushru Noshurvan of Persia in 565 A. C. The deluge of the Hūnas threatened to sweep away all ancient landmarks. Reinforced by the new-comers the Hūnas of Śākala became a terrible menace to the State of Thanesar. Fortunately for it there was at the helm a very brave and enterprising Chief Prabhākaravardhana, father of Emperor Harsha. He took the field against the Hūnas and Gurjaras, aided by his veteran general Simhanāda who had fought the Hūnas in the reign of the late King. In this war of self-preservation his cousin Avantivarman of Kanauj co-operated with him and shared the glory of having saved India from the Hūnas who fled at their approach like deer. Viśākhadatta consequently magnifies Avantivarman for rescuing the land from the deluge of the Mlechchhas and Bānagoltrifis. Prabhākaravardhana for putting to flight the Hūnas. They refer to one and the same historical event. The case is similar to Yuan Chwang giving the credit of over-throwing Mihirakula to Narasimhavarman Bālāditya and Yaśodharman arrogating the same to himself. By way of reconciling their statements Indologists give you + credit to them.

In the year which was signalized by the conquests of the cisfrontier Hūnas a son was born to Prabhākara vardhana who was named Rājyavardhana¹⁶ This event enables us to fix the date of the brilliant conquests which I take to be 582 A C Two decades after that Prabhākara vardhana married his daughter Princess Rājyaśrī to Grahavarman of Kanauj¹⁷ who had succeeded his father Avantivarman in 600 A C¹⁸ This was the second marriage alliance in the royal families of Thanesar and Kanauj About that time the trans frontier Hūnas had commenced their raids They lived far away in the inaccessible mountain passes of Afganistan whence they swooped on the plains of Hindustan Prabhākara vardhana ordered his son Rājyavardhana to track the barbarians to their homes and destroy them The Prince who was a young man of twenty four, gallantly undertook to do it He crossed the Hindu Kush and surprised them in their mountain fastness of Bamian¹⁹ Overpowered by odds that surrounded them the Hūnas were simply annihilated Thus perished the last vestige of Hūna supremacy which once extended from the Oxus to the Damascangā It was in the year 606 A C

The last digression is made on purpose to show that from 543 to 606 A C there was a life and death struggle against the Hūnas and in that continual struggle the principal actors were the rulers of Kanauj and Thanesar No other contemporary chief moved a finger to get rid of the savagery of the foreigners The cousins Avantivarman and Prabhākara vardhana had a common enemy in the Hūnas So I feel almost certain that they made a joint campaign against them

Since Viśākhadatta alludes to the conquest of the Hūnas which was completed in 582 A C he may be safely put in the second half of the sixth century

Following another line of inquiry we come nearly to the same result The tenth stanza of the fourth act of the *Mudrārākshasa* offers a telling resemblance to the latter half of the forty-seventh stanza of the second canto of the *Kirātārjunīya* from which one may conclude that Viśākhadatta came after Bhāṣya The fifteenth canto of his poem was commented upon in Kannada by Durvīṇā of the western Ganga dynasty who ruled from 482 to 512 A C²⁰ So the latest date of Bhāṣya is the close of the fifth century

and Viśākhadatta showing acquaintance with the Kirātārjunīya may be placed in the sixth century. The dramatist cannot be assigned to a lower date. For Māgha reproduces the phrase सप्तसु चापस्तु च of Mu 114 in a slightly distorted form. The phrase सप्तसु चाप स्वपि Śi xv1 has अपि च in place of it. Had Māgha written सप्तसु चापस्तु च no inference of sequence in time could have been drawn. But the employment of अपि where usage requires च answering to the one that goes before is unusual. It is a change for the sake of change. Relying on this piece of evidence I take Viśākhadatta to be prior to Māgha. The earliest date that can be assigned to the latter is the first half of the seventh century. Viśākhadatta therefore belongs to the sixth century.

To return to Avantivarman the fourth stanza of the prologue to Banas Kādambarī pointedly refers to the great honour paid to Bhachchu by the Maukharas. Bhānuchandra the commentator of the Kādambarī notes that this Bhachchu was the *guru* of Bana²¹. The latter was a court-poet of Emperor Harsha of Thanesar. So the former was, in all likelihood a contemporary of Prabhākara-vardhana and Avantivarman. Since the Maukharas are said to have worshipped his feet, he must have held a post of honour such as that of Vidyāpati at the court of the Maukhara king of Kanauj. Avantivarman thus appears to be patron of learning too. Viśākhadatta commends the kindness of the king to his dignitaries and he is, perhaps speaking from personal experience. For it was Avantivarman who raised his father from the dignity of Sāmanta to that of Mahārāja²². The Maukharas belonged to the far famed Lunar Line of the Epic age²³. The late Dr. Peterson speaks of them as the patrons of the great image of Harihara at the place of that name²⁴. The dramatist is, perhaps, respecting this partiality of theirs when he invokes Śiva and Vishnu in the Third Act of the play²⁵.

Viśākhadatta pronounces a blessing on Avantivarman at the close of his play as his sovereign. He does not refer to him as his patron in the prologue. His play, too was staged not in the Royal Theatre of Kanauj but elsewhere. Putting these facts together I am inclined to think that when he composed the Mudrārākshasa, he was young to fame and young in service. He must have been in charge of an outlying Himālayan district

in the north at the time This I make bold to say from the geographical knowledge he displays with regard to the situation of Parvatadeśa, the kingdom of Malayaketu which he makes conterminous with Malayadeśa Kulūta and Kāśmīra²⁶ The audience before which the play was acted consisted of *literati*²⁷ probably invited from Ahichchhatra Its date may, roughly, be taken to be 585 A C when the happy memory of the joint campaigns of the cousins Avantivarman and Prabhākaravardhana was fresh in the minds of the people

In addition to the *Mudrārākshasa* Viśākhadatta seems to have written a play dramatizing the story of the Rāmāyana Of this nameless drama a single stanza has come down to us It is addressed to Rāvāna probably by Bibhīshana I quote it from the *Saduktikarnāmṛita*²⁸

रामोऽहौ भुवनेषु विक्रमगुणैर्यात प्रसिद्धिं परा-
मस्मद्भ्राम्य विपर्ययाद् यदि पर देवो न जानाति तम् ।
बन्दीवैष यश्चासि गायति मरुद् यस्त्यैक बाणाहति-
श्रेणीभूतविशालतालविवरोद्गीर्णै २९ स्वरै सप्तभि ॥

That this verse belongs to a play can, hardly, be doubted The compiler of the anthology also gives the opening stanza of the play under the name of Viśākhadatta³⁰

In the *Subhāshitāvah* there are two *anushtubh* verses ascribed to Viśākhādeva³¹ Dr Peterson identifies him with the author of the *Mudrārākshasa* The variant *Viśākhadevasya* in the prologue of the play in some of the manuscripts probably, induced the Doctor to take the two to be identical To me however the author of the *Ānushtubh* verses appears to be different from the author of the play For *Datta* is the distinctive nominal ending, something like the *Avatanka* of Nāgars of the family of the dramatist

What further information about the author can be gleaned from his work, may be summed up in the following few sentences Viśākhadatta was a worshipper of Śiva He was well-versed in grammar and dramaturgy He seems to have seen Bhārata Nāṭya Śāstra and the work of Mātriguṇya now lost He had studied closely the Arthasāstra of Kautilya and the *Dandanīti* of Ushanas In Logic he belonged to the school of Gautama whose Nyāyasūtra was his favourite study He was well acquainted with the works of Bhāsa,

Kālidāsa and Bhāravī. He had a considerable familiarity with the Samhitā school of Jyotisha³². He was well affected towards Buddhism, but bore a dislike to Jainism in common with others of the age.

From the poet and the patron let us turn to the play. The *Mudrārākshasa* is a drama of politics. All actions and movements are made to serve political ends and notions of right and wrong are subordinated to the fulfilment of political missions. Domestic ties too assume the air of political partizanship and the tender play of womanly love bears the stern aspect of duty. Thus a dying father accompanies his parting embrace not with expressions of parental love to his sons but with the political watchword of devotion to the cause and a fond wife prepares herself for self-immolation on the funeral pile of her husband not merely at the fervent bidding of love but from a strict sense of conjugal faith. Social relations also undergo a similar change. The friendships formed by Induśarman, Bhāgurāyana and Siddhārthaka with Rākshasa, Malayaketu and Śakatadāsa are political friendships.

Judged by the western canons of criticism the play is remarkable for its unity of action. This is ever kept in view without being made unduly prominent. Professor Weber observes that it may be difficult in the whole range of dramatic literature to find a more successful illustration of the rule³³. All lines of action converge to one focus, all schemes are directed to one object, namely, the conciliation of Rākshasa. From the highest to the lowest all characters consciously or unconsciously are working for the consummation of this end. Even hostile elements are pressed into service and skilfully made to bring about this wished-for catastrophe.

Next to the unity of action comes the consideration of characters. In delineating them Viśākhadatta arranges them in groups of two each, which forms a novel feature of the play. The members of the group gain by comparison and their peculiar distinctive traits are brought into bold relief. Chānakya and Rākshasa are both astute politicians. They are bold schemers minding the end and not the means. They are equally altruistic in their aims. But Chānakya is cool and circumspect, whereas, Rākshasa is forgetful and blundering. The former observes strict secrecy in all his dealing so much so that no two agents of his or groups of agents

know one another. The latter is too generous to distrust anybody about him. One is harsh and unbending. The other is by nature gentle and pliable. The contrast of Chandragupta and Malaya-
ketu is still more strongly marked. The former is a capable and considerate ruler. The latter is an incompetent and conceited youth. The faith of the pupil Chandragupta in the preceptor is full and entire. The capricious mountaineer at one time trusts his father's friend and ally and at another the secret agent of his enemy. One is trained and self-confident. The other is untrained and vain. To be brief, the Maurya is Dravya and the Mlechchha is Adravva as the author tersely puts it. Of minor characters Chandanadāsa offers a noble example of self-sacrifice. His attachment to Rākshasa is as strong and sincere as that of Induśarman to Chānakya. But the flame of love burns bright and undefiled in the heart of the headman of the guild of lapidaries whereas it is befouled and bedimmed by deceit and perjury in that of the sham Buddha monk. The secret agents Bhāgurāyana and Siddhārthaka are known for the faithful execution of their commissions. The former however while discharging it feels compunctious for his mind recoils at the deep dyed perfidy that he has to play. But the latter, with an accommodating conscience conveniently shuts his eyes to the merits and demerits of the mandates of his master. Of less importance but not less interesting are the groups Nipunaka and Virādhagupta, Vaihīnari and Jājali etc. They are duplicate portraits differing in shading.

According to Indian works on poetics the permanent feeling (Sthāyībhāva) that runs through the play is that of resoluteness (Utsāha). This spirit of resolute action is presented to us in a variety of combinations. In Chānakya it is coupled with a chivalrous admiration of the enemy's noble qualities. In Chandragupta it is blended with a dutiful reverence for his preceptor. In Malaya-
ketu it is strengthened by the action of filial love. In Rākshasa it is intensified by his unflinching fidelity to his late sovereign. In Bhāgurāyana, Siddhārthaka and Samriddhārthaka it is accentuated by a feeling of awe unto Chānakya. In Virādhagupta it is emphasised by a sincere attachment to Rākshasa. In Nipunaka and Karabhaka it is characterised by a meek submission to the mandates of the master. In Chandanadāsa it is bound up with the

spirit of self-sacrifice in his devoted wife with a stern sense of duty, and in his young son with a sacred regard for family traditions. These accessory feelings (Sanchāribhāvas) conspire to develop the permanent feeling with what is technically known as the heroic sentiment (Vīra rasa). It does not however attain to that high pitch in the *Mudrārākshasa* which it reaches in the *Mahāvīra-charita*. It were vain to look for the overpowering pathos of *Bhavabhūti* or the delicate touch of *Kālidāsa* in a drama of state intrigues. The flight of *Viśākhadatta* is circumscribed by the matter-of-fact sphere of politics. Adopting therefore a forcible and business-like style he entertains us with a manly strain of sentiment and vigorous perception of character.

To come to the story of the drama the reconciliation of *Rākshasa* is the main theme (*Adhikārikavastu*). *Chānakya* had destroyed the *Nandas* and placed *Chandragupta* on the throne. To make him secure he presses *Rākshasa*, the minister of the late ruling family into the service of their *Maurya* successor. Inseparably connected with it is the overthrow of *Malayaketu* which forms an episode (*Patākā*). The main theme and episode are both cleverly conceived and as clearly executed. They are almost co-extensive. But the most touching incident in this rugged play is the heroic self-sacrifice of *Chandanadāsa*. Unlike other plays the *Mudrārākshasa* lays the beginning of this adventitious incident (*Prakarī*) in the initial division (*Mukhasandhi*) and ends it when the play itself comes to an end that is in the complete division (*Nirvahanasandhi*).

Let us now pass on to the progress of the story. The first act opens with the resolution of *Chānakya* to press his political adversary *Rākshasa* into the service of *Chandragupta*. To achieve this end vast schemes are formed, shaped and committed to proper agents for execution, schemes that begin to work while we are still wondering at their scope and aim—so swift is the move of action. In the second act there is a temporary remission of speed, but the progress is, by no means, languid. The present of an ornament to *Rākshasa* from *Malayaketu*, the arrival of the secret agent *Siddhārthaka*, the bestowal of the newly received royal gift on him for the rescue of *Śakatadāsa*, the restoration of the signet ring to *Rākshasa*, the report of the disagreement between *Chānakya* and *Chandragupta* and the trumping of the ornaments of *Parvataka* on *Rākshasa* mark the steady onward trend. Growing in intensity the course of action

proceeds with an ever-increasing rapidity in the next three acts culminating in the execution of the five Mlechchha kings, the dismissal of Rākshasa and the advance of Malayaketu on Pātaliputra. After the heat of this dramatic run of action the author moderates his pace and treats us with lyrical snatches in the sixth act. In the seventh the movement is once more brisk, the business hastening to the wished-for happy catastrophe by the appearance of Rākshasa on the scene.

The *Mudrārākshasa* is an important piece in the history of the dramatic art in Sanskrit. In the plays of Bhāsa and Kālidāsa the principal characters entering the stage at the beginning of an act stay there to the end. Their locomotion on the stage whenever they have to move from one place to another is progressive and continuous, not sudden nor abrupt. Each act thus forms a single scene. But in the *Mudrārākshasa* there are sub-divisions of it which could be easily seen. To suit the new conditions the stage received additions of wings on the right and the left so that, while characters in one part of the stage acted their parts, others waited in the adjoining part or parts biding their time to act. The enlarged stage is a necessity in the acting of the *Mudrārākshasa* and the *Mrichchhakatika* on account of the implied sub-divisions of the acts. It is difficult to say whether the credit of dividing an act into something approaching scenes belongs to Viśākhadatta.

The poet might have derived the plot of his play from the *Rājavalis Charitas* and other historical materials available to him. The murder of Emperor Nanda by an agent of Chānākya, the installation of Sarvārthasiddhi on the vacant throne by Rākshasa, his retirement to a penance forest and his subsequent assassination, the murder of the Himālayan Chief Parvataka and the conciliation of Rākshasa are, to all appearance, historical facts. Of the characters of the play Chandragupta and Chānākya are unquestionably historical personages. So too are Rākshasa and Sarvārthasiddhi. If the Brāhmana minister of the Nandas had been a creation of the poet, such a prominent character should not have been given so bad a name. The author generally selects suggestive names for his fictitious characters, for example, Nipunaka (the clever one), Virādhagupta (the strangely disguised one), Siddhārthaka (the successful one) etc. How could one who had achieved nothing be given the name of Sarvārthasiddhi, if he had been a

fictitious character ? The conflict with Rākshasa was an aftermath of the twelve years war with his masters the Nandas

Of the historical characters the most prominent is Chānakya. He was the son of Chanaka. One of his ancestors was Kutila after whom he is named Kautilya. The Kautilyas formed a subdivision of the Yāskas who were a branch of the Bhrigus³⁴. Chānakya and Kautilya are thus, patronyms. His name proper was Vishnugupta. By his great learning he had earned the distinguishing epithets of Buddha and Sarvajña³⁵. Himself a follower of the Sāma-veda³⁶, he had studied the other three³⁷, and was initiated into the mysteries of the sacrificial lore³⁸. He was the *Guru* or preceptor of Chandragupta. It was to train him up in politics that the sage wrote the Kautilya Arthaśāstra³⁹. Chandragupta was a very promising prince endowed with many good qualities of the head and the heart. His step-brothers the eight Nandas, envied and hated him, and Chānakya who was his preceptor, also became an object of their hatred. Once, when he was at the Court of Emperor Nanda, he was spitefully ousted from the seat of honour and insulted by them, the Emperor permitting the insult. The preceptor and the pupil felt highly offended and they left the Court. Collecting a force of mercenary soldiers from the north-western frontier, they waged war with the Nandas. In this long and hard-fought struggle of twelve years⁴⁰ the Emperor was assassinated by a secret agent of Chānakya come to negotiate peace⁴¹ and his eight sons were slain one after another⁴². By his iron energies and resourceful genius, Chānakya thus won an empire for Chandragupta⁴³. His next object was to make him secure on the throne by winning over Rākshasa and pressing him into service, which when attained, he retired with philosophic disregard of earthly honour and led a life of learned penury and honoured piety agreeably to the sacred traditions of his family. In the science of politics, his authority is almost supreme. Kāmandaka reverentially makes obeisance to him in words which are highly complimentary⁴⁴. This great political thinker is also famous for his simple and elegant didactic verses⁴⁵. His success as a practical statesman was due to the policy of thoroughness of which he is said to be the advocate⁴⁶. The earliest known cypher seems to have been devised by him, for it bears his name⁴⁷. His fame principally rests on his *Arthaśāstra*.

The ethics of the *Mudrārākshasa* is the ethics of politics not of ordinary life. The course of policy followed is that of crookedness (*Śāthyanīti*). Its wickedness is partly redeemed by devoted fidelity, by a strict sense of duty and by the absence of selfishness on the part of those who follow it. In their political code the end justifies the means. Their low morality is not to be taken as index of the morals of the times any more than the *Pāradārīka* section is of the *Kāmasūtra*. The path by which ordinary people went, was the path of rectitude (*Dharmanīti*). However harshly we may think of the crooked policy of *Chānakya* it must be said to his credit that his schemes far from being bloody, are meant to prevent the shedding of blood. In the incidents of the play there is not a single sacrifice of human life for which *Chānakya* is accountable. The executions of *Śakatadāsa* and *Chandanadāsa* ordered by him are mere demonstrations and the reported decapitation of the executioners of the former is but a political lie. The antecedents of the play are not bloodless. The extirpation of the *Nandas*, however, was an unavoidable contingency of aggressive warfare, and the murders of *Sarvārthasiddhi* and *Parvataka* were political necessities.

The *Mudrārākshasa* has the good fortune I should rather say misfortune, of having a number of commentaries which proposing to guide simply mislead us. They show a deplorable ignorance of the plot, and the text they follow is corrupt in many places. The best of the lot is the *Mudrārākshasa-Vyākhyā* published in the Bombay Sanskrit Series. It was composed by *Dhundurāja*, son of *Lakshmana* of the *Vyāsa* family at the suggestion of *Tryambaka Adhvarin*, the minister of the *Bhonsle*, King *Sarfoji* (1711-1729 A.C.) of *Tanjore* in the *Śaka* year 1635 (1713 A.C.). The commentator gives copious dramaturgical notes but they are regrettably inaccurate. *Dhundurāja* was the author of *Śāhaviḷāsa* a work on music, named after king *Śabhāji* brother of *Sarfoji*, of *Tanjore*. The second commentary is *Mudrādīpikā* by *Graheśvara*, a native of *Tirbhukti*. The scholast traces his descent from *Chakrapāni* through *Śrī-Vatsa-Kavindra Jayāditya* and *Rāmaśarmapāndita* down to *Siddheśvara* who was the father of *Mahāmahopādhyāya Graheśvar*. He mentions *Miśra Vateśvara* as his *guru*. His is an unprofitably discursive and provokingly meagre scholium⁴⁸. The third, is *Mudrāprakāśa* by *Vateśvara*, son

of Gaurīpati or Gaurīśvara. In the exposition of the text it is in no way better than Graheśvara's. The fourth is mentioned in Dr Hillebrandt's edition of Mudrārākshasa. Besides these commentaries there is a Sanskrit version of Prākṛit passages by Bhāskar of the Kāśyapa family, son of Appāṅbhata and grandson of Haribhata of Benares. It yields a few good readings not found elsewhere. All the works are of modern date.

There are four guides that pretend to introduce us to the play. They are made up of tales and legends no better than those given in Kathāsaritsāgara and Brihatkathāmañjarī. Two of them, namely, Mudrārākshasakathopodghāta by Dhundirāja the commentator and Chānakyakathā by Ravinartaka, are in verse. The other two, namely, Mudrārākshasapūrvasankathā by Anant Kavi, son of Tunāji Pandita and grandson of Balaji Pandita who lived in the middle of the seventeenth century and Mudrārākshasapūrvapīthukā of nameless authorship, are in prose. These unhistorical works are next to useless in the elucidation of the plot of a historical play.

I may here refer casually to two misleading passages in the commentary of Daśarūpa which relate to the source of the Mudrārākshasa and to the seventeenth stanza of the second act of the play. The first occurs at the end of the first *Parichheda*. It runs as under —

बृहत्कथामूलं पुद्वाराक्षसम् ।

चाणक्यनाम्ना तेनाथ शकटालये रह* ।

कृत्या विधाय सहसा सपुत्रो निहतो नृप ॥

योगानन्दे यत्र शेषे पूर्वानन्दसुतस्तत ।

चन्द्रगुप्त* कृतो राज्ये चाणक्येन महौजसा ॥

इति बृहत्कथायां सूचितम् ।

The two verses quoted are in Sanskrit. They could not have formed a part of Brihatkathā which was written in the Paisācha Prākṛit. They actually belong to Brihatkathāmañjarī of Kshemendra who was junior to the commentator Dhanika by about a century and a half. The passage is a later interpolation.

Dr Hall regards the commentary on the concluding stanza of the first Parichheda as spurious⁴⁹ The second passage is not much removed from the first In the beginning of the second Parichheda Dhanuka writes —

स्थिरो वाङ्मन क्रियाभिरचञ्चल । यथा भर्तुं हरिश्चतके
 प्रारभ्यते न खलु विघ्नभयेन नीचै
 प्रारभ्य विघ्नविहता विरमन्ति मध्या
 विघ्नैः पुन पुनरपि प्रतिहन्यमाना.
 प्रारब्धमुत्तमगुणास्त्वमिबोद्धहन्ति ॥

Though nominally quoted from the Śataka, the stanza belongs in reality to the Mudrārākshasa It betrays itself by the dramatic mode of expression *Tvamva* which is unsuitable to the Śataka⁵⁰ It is therefore, wrong to attribute it to Bhartrihari who, as Itsing states, lived in the middle of the seventh century Viśākhadatta was in the seventh century Viśākhadatta was his senior by half a century

Before we conclude, let us note some minor characteristics of the author The first thing that attracts our attention is the use of Ślesha All premonitions (Patākāsthānaka) are based on this figure Viśākhadatta has a partiality for it According to Bāna it was the mode of expression which the northern poets freely indulged in Their eastern brethren favoured *Ojas* and the southern delighted in *Utprekshā* Poets of the west cared only for sense⁵¹ In the Mudrārākshasa the *double entendre* is mostly suggestive There is no misuse or abuse of it as in the Kādambari or the Vāsavadattā Another peculiarity of the poet is the simile based on Parallelism (Bimbapratibimbabhāva) When the comparison instituted is striking, it does not fail to interest us But in a few cases it degenerates into verbal correspondence when it proves dry and insipid Next comes Bhangyantarakathana, which calls for a remark The poet states something in prose and repeats the same thing in verse just after that ⁵² It is tautology pure and simple Fortunately for us, instances of Bhangyantarakathana are not many in Mudrārākshasa Māgha and Śrīharsha treat us with this intellectual jugglery and Mallinatha regards it with approbation.

It should, however, be repudiated. There are, besides some objectionable constructions to which attention may be drawn *en passant*. In Mu III, 5, 11 21, the author commits Prakramabhanga. He could have written अस्तोदयौ प्रदिशता प्रतिभिन्नकालम् and सप्रत्याहितगौरवाश्च to make his constructions faultless. The genitive in प्रथममिहकृते घातकानां विघाते Mu VI 21 causes ambiguity. He could have removed it by saying प्रथममिहकृते घातकैर्बध्यघाते. His use of इव, इति and अपि in Mu III, 4 VI 12, 18, 20 is somewhat loose. He is at times enigmatical, as for instance, in Mu IV, 6, 8, 18, स्वैरालापेषु, सुहृदाविना । But the Messenger of Sanskrit India is not the less interesting for all that.

FOOT NOTES TO THE INTRODUCTION

- 1 See the prologue of the play
- 2 The late Mr Telang was the first to reject it see his introduction to the *Mudrārākshasa* B S S
- 3 See the Journal of the Mythic Society April 1923 pp 686 687
- 4 Mr Vincent Smith does not give Dantivarman. He mentions Nandivarman who succeeded Narsimhavarman II about 720 A C and ruled for about half a century. He suffered a heavy defeat at the hands of the Chālukya King Vikramāditya II in 740 A C which was the beginning of the end of the Pallava supremacy. Mr Rangaswāmi assigns the last decade of the seventh century to the reign of Narasimhavarman II and places Dantivarman in the period taken up by Nandivarman in the Early History of India.
- 5 Mr K P Jayasval advocates this view
- 6 S Ray's Introduction to his edition of *Mudrārākshasa* pp, 9 14
- 7 Prof Tārānātha and Mr M R Kale follow Dhundvāja
- 8 The six plays referred to are प्रतिमादशरथ, रामाभिषेक, स्वप्नवासवदत्त, प्रतिज्ञायोगधरायण, कृष्णबालचरित and दूतवाक्य
- 9 The dramatist calls Pushkarāksha the king of Kāshmira a Mlechha. He would not have given that opprobrious name to him if Avantivarman of Kāshmira had been the patron of his family. The close resemblance of the second benedictory stanza of the *Mudrārākshasa* and stanzas 55 56 of the second Canto of the *Harivijaya* therefore only indicates the priority of Viśākhadatta over Ratnākara the Court Poet of the Kāshmirian Avantivarman and not their contemporaneity.
- 10 It is objected that Avantivarman of Kanauj did not attain sovereign power in India. He cannot, therefore, be the king meant by the dramatist

But the latter advances no claim to the overlordship of India on behalf of his Avantivarman. It is therefore not necessary that the king named in the closing stanza must be the paramount sovereign of India.

11 The later Guptas were too weak to defend their own. In their wars with the Maukharas of Kanauj they had lost a large part of their territories. The conquest of Īsānavarman and Śarvavarman extended far into Ayodhya up to Faizabad and into Bengal up to Shahabad. The relations of the Maukharas with the later Guptas were more hostile than friendly to which the Aphasad Inscription bears witness. This epigraphic record incidentally relates exploits of the Maukharas in the scuffle with the Hunas but it is altogether silent about the Guptas in this connection.

12 See the introduction of the Mudrārākshasa in the B S S

13 Yaśodharman's column of victory is found in Mandisor or Daśapura. I therefore locate the battle there.

14 See the Asirgads seal Inscription, the Aphasad Inscription and the Devabarnak Inscription as also J R A S 1906 pp 843 850 and J B B R A S XXIV

15 See the Aphasad Inscription. The dates given throughout are for the most part approximate.

16 17 See Bāna's Harshacharita

18 See Duff's Chronology of India

19 As stated in the Harshacharita Rājavardhana had to cross Tushāragiri in his expedition against the Hunas. Bāna speaks of the very long distance of it from Gandhamādāna which is a peak of the Himalayas near Kedārnāth. So I take the goal of the expedition to be beyond the Hindu Kush and as Bamian was the only Huna settlement in that region I understand that the expedition was directed against that place in the mountains of Afghanistan. The line उत्खाय द्विषतो विजित्य वसुधा कृत्वा प्रजानां प्रियम् of the Banskhera and Madhubana copper plates of Emperor Harsha alludes to this memorable expedition of his elder brother. For fuller information the reader should refer to the introduction of my Gujarathi homometrical translation of Harsha's Priyadarśanā ordinarily known as Priyadarśikā.

20 See History of Kānādi literature

21 See the lines नमामि भञ्जोश्चरणाम्बुजद्वयसद्योत्तरैर्मौखारभिः कृताचनम् and Bhanuchandra's commentary thereon. I take भत्सु, भत्सु, भञ्जु and भञ्जु to be different Sanskrit equivalents of a Prākṛit original भञ्चु. The variant भञ्जु a clerical error for भत्सु, भञ्चु was a poet. His verses are found in सुभा, शा ५, स क

22 I quote the following verses from शु नी 11 to explain the terms —
 लक्षकर्षमितो भागो राजतो यस्य जायते । वत्सरे वत्सरे नित्यं प्रजानामपि पीडनैः ।
 सामन्तसंनृपप्रोक्तो यावद्दक्षत्रयावाधि । तदूर्ध्वं दशलक्षतो नृपो माण्डलिकः रमृतः ।

तदुभवे तु भवेद्राजा यावद्विंशतिलक्षक. । पञ्चाशद्विंशत्यन्तौ महाराज प्रकीर्तितः ॥
सामन्तादिसमा ये तु भृत्या अधिकृता भुवि । ते सामन्तादिसजा स्यु राजभागहरा
क्रमात् ॥

23 See ग व 1064 1065

24 See the Doctor's notes on the stanza in question

25 See Mu III 20 21

26 This is to be inferred from the proposal of the partition of the kingdom of Malayaketu made by the rulers of Malayadeśa Kuluta and Kāśmīra in the fabricated letter of the fifth act of the play

27 Note the statement of the Manager of the play in the prologue¹
यत् सत्य काव्यविशेषवेदिन्या परिषदि प्रयुञ्जानस्य ममापि सुमहान्परितोष
प्रादुर्भवति ॥

30 See स क १४६।५

29 The Bib Ind edition reads Śāla here Tāla is a conjectural emendation of mine

30 See स क १३।५

31 See सुभा १५४८, १७२८। तन्निविष्टपमारव्यातम् तन्वङ्ग्या यद्दलित्रयम् ।
येनानिमिषदृष्टित्व नृणामप्युपजायते ॥ सेन्द्राचार्यै श्रिता मेधैर्निपतन्निर्क्षरो नगा ।
वर्णकम्बलसर्वता बभुर्मत्ता द्विपा इव

32 This school had strange notions about the eclipse of the Moon Va
rāhamihira in his Bri S 5 11 just refers to them only to repudiate them
He does not care to refute them Since then they are not found in works on
Astronomy But in Astrology they have a place We read of the evil in
fluence of Grahanayoga in horoscopes counteracted by Budha (Mercury)
Probably it is this counteracting influence of Budha in the Astrological
ग्रहणयोग to which Amarchandra in his शा भा १।८ and Premānanda
in his द्रौ, ह, २३।३ refer That Viśākhadatta should allude to this quaint
notion of the Sambhās vouching for the counteracting influence of Budha
in an eclipse of the Moon and his learned Audience should listen to it
without disbelief, proves that dramatist must not be much removed in
time from the Astronomer

33 Wilson's Hindu Theatre

34 See Pravaramaṅgari

35 See Mu Rā 1

36 This is inferred from the prominence given to that Veda in the enu-
meration of the triad of Vedas see कौ, अ शा ३।

37 Kā Niti Sā 1 3

38 See Kā Niti Sā 1 4 यस्याभिचारवञ्जे वज्रवलयनतेजसः । पपात मूलतं

श्रीमान् सुपर्वा नन्दपर्वत ॥ see also सु रा ४।१२।

39 For the tradition see D K Ch इयमिदानीमाचार्यविष्णुगुप्तेन मौर्याथै षड्भिः
श्लोकसहस्रैः साक्षिता ।

40 See Pargiter's Dynasties of the Kali Age

41 see नी वा । दूतसमु । चाणक्यस्तीक्ष्णदूतप्रयोगेणैकनन्द जघान । See
also हितो नन्द जघान चाणक्यस्तीक्ष्णदूतप्रयोगत । तद्हरान्तरित दूत पश्येद्वी-
रसमन्वित ॥

42 See Pargiter's Dynasties of the Kali Age see also Mu Rā III 27

43 When Alexander invaded the Panjab and Sindh Magadha was ruled
by one of the eight Nandas and not by Emperor Nanda These provinces
had become independent after the assassination of the Emperor during the
twelve years Civil War Had the invasion occurred in the life time of the Em-
peror he should certainly have met the invader on the confines of his empire
for Takshaśilā was connected with Pātaliputra by a trunk road At the time
when Alexander returned to Persia Chandragupta was in possession of
the throne of Magadha But he had still a powerful antagonist in Rākshasa
to deal with nearer home So he did not mind what happened in the distant
Provinces that had seceded and had come under a foreign yoke

44 See Kā Nīti Sā II 26

45 See वृद्धचणक्य and लघुचाणक्य

46 See प त २ मुक्तस्य विष्णुगुप्तस्य मित्रासिर्भार्गवस्य च । बृहस्पतेरवि-
श्वासो नीतिसधिसिद्धिधा स्थित ॥

47 See the Jayamangalā on का सु पृ ३७ कौटिलियमिदं कादे स्वर-
योर्हस्वदीर्घयो । विन्दुषाणोर्विपर्यासाद्बुधमिति सशितम् ॥

48 The Deccan College Catalogue and Aufrecht's catalogues catalogo-
rum ascribe it to Maheśvara which is erroneous It should be Graheśvara

49 See दशरूप in the Bibliotheca Indica series

50 See मु रा Bombay Sanskrit series

51 See the following verses given in the beginning of the Harshacharita
श्लेषप्रायमुदीच्येषु प्रतीच्येष्वर्थमात्रकम् । उत्प्रेक्षा दाक्षिणात्येषु गौडेष्वक्षरदम्बरः ॥

52 See मु. रा II २, and the prose going after it

श्रीमद्विशाखदत्तविरचितं मुद्राराक्षसम् ।

नान्द्यन्ते सूत्रधार प्रविशति ।

सूत्रधार ।

'धन्या केय स्थिता ते शिरसि शशिकला किं नु नामैतदस्या
नामैवास्यास्तदेतत् परिचितमपि ते विस्मृत कस्य हेतोः ।
'नारीं पृच्छामि नेन्दु कथयतु विजया न प्रमाण यदीन्दु-
देव्या निह्नोतुमिच्छोरिति सुरसरित शाठ्यमव्याद्विभोर्वे ॥ १ ॥

अपि च

पादस्याविर्भवन्तीमवनातिमवने रक्षतः स्वैरपातै
सकोचेनैव दोष्णां मुद्गरभिनयत सर्वलोकातिगानाम् ।
दृष्टिं लक्ष्येषु नोप्रां ज्वलनकणमुचं बध्नतो दाहभीति-
रित्याघारानुरोधान्निपुरविजयिनः पातु वो दुःखनृत्तम् ॥ २ ॥

अलमतिप्रसङ्गेन । आज्ञापितोऽस्मि परिषदा *यथाद्य त्वया सामन्त-
वटेश्वरदत्तपौत्रस्य महाराजभास्करदत्तसूनोः कवेर्विशाखदत्तस्यै कृति-
मुद्राराक्षस नाम नाटक नाटयितव्यमिति । यत्सत्य काव्यविशेषवेदिन्या
परिषदि प्रयुञ्जानस्य ममापि सुमहान् परितोष प्रादुर्भवति । कुत

चीयते बालिशस्यापि सत्क्षेत्रप्रतिता कृषिः ।

तद्बालेः स्तम्बकरिता वपुर्गुणमपेक्षते ॥ ३ ॥

तद्यावदिदानीं गृह्णनेन सह सर्गातकमनुतिष्ठामि । परिक्रम्यामि लोक्य च ।
अये किमिदम् । अस्मद्गृहे महोत्सव इवाद्य स्वस्वकर्मण्यधिकतरमभियुक्त
परिजन । तथा हि

१ नोप्रां ज्व° T — २ पृथुसूनो M T — ३ विशाखदेवस्य H (MN)

*Omit यथा.

बहति जलमियं पिनष्टि गन्धानियमियमुद्ग्रथते ह्यजो विचित्राः ।
मुसलमिदामिय च पातकाले मुहुरनुयाति कलेन हुकृतेन ॥ ४ ॥

भवतु । कुटुम्बिनीमाहूय पृच्छामि । नेपथ्याभिमुखमवलोक्य ।

गुणवत्युपायनिलये स्थितिहेतो' साधिके त्रिवर्गस्य ।
मद्भवननीतिविद्ये कार्यादार्ये द्रुतमुपेहि ॥ ५ ॥

नटी । प्रविश्य । अज्ज इआह्वि । अण्णाणिओएण म अणुगेहणदु
अज्जो ॥ आर्य इयमस्मि । आशानियोगेन मामनुगृह्णात्वार्य' ।

३सूत्रधारः । आर्ये तिष्ठतु तावदाज्ञानियोग । कथय किमद्य भगवतां
ब्राह्मणानामुपनिमन्त्रणेन कुटुम्बकमनुगृहीतमभिमता वा भवनमतिथयः
प्राप्ता यत एष पाकविशेषारम्भ ।

६नटी । अज्ज उवणिमन्तिदा मए भवन्तो बह्वणा ॥ आथ उपनिमन्त्रिता
मया भगवन्तो ब्राह्मणा ।

सूत्रधारः । अथ कस्मिन् निमित्ते ।

९नटी । उवरज्जदि किल चन्दो ति ॥ उपरज्यते किल चन्द्र इति ।

सूत्रधारः । क एवमाह ।

नटी । एव खु णअरवासी जणो मन्तेदि ॥ एव खलु नगरवासी जणो

१२ मन्तयते ।

सूत्रधारः । आर्ये कृतश्रमोऽस्मि चतु षष्ट्यङ्गे ज्योति शास्त्रे । तत्
प्रवर्त्यता भगवतो ब्राह्मणानुद्दिश्य पाकविशेष' । चन्द्रोपराग प्रति

१५ तु त्व *केनापि विप्रलब्धासि । पश्य ।

शूरग्रह 'सकेतुश्चन्द्र सपूर्णमण्डलमिदानीम् ।

अभिभवितुमिच्छति बलाद्

१८ नेपथ्ये । आः क एष माथि स्थिते चन्द्रमभिभवितुमिच्छति ।

सूत्रधारः ।

रक्षत्येन तु बुधयोगः ॥ ६ ॥

नटी । अज्ज को उण एसो धरणीगोअरो भविअ चन्द गहा
हिहवादो रक्खिदु इच्छदि ॥ आर्य क. पुनरेष धरणीगोचरो भूत्वा चन्द्र

३ग्रहाभिभवाद्रक्षितुमिच्छति ।

१०हेतो T —२कार्याचार्ये TH —३भअवं चन्दो M TH —४चतु षष्ट्यङ्गे

omitted H (MN) —५ चन्द्रमसपूर्ण° M चन्द्रमस पूर्ण° T

*Omit केनापि.

सूत्रधारः । यत्सत्य मया नोपलक्षित । मवतु । भूयोऽभियुक्त स्वर-
व्यक्तिमुपलप्स्ये । क्रूरग्रह इत्यादि पुन पठति ।
६ पुनर्नेपथ्ये । 'आ क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।
सूत्रधारः । आम् ज्ञातम् ।

कौटिल्य

९

(बड़ी भय नाटयति)

सूत्रधारः ।

कुटिलमतिः स एष येन
क्रोधाग्नी प्रसभमदाहि नन्दवश ।
चन्द्रस्य प्रपमिति श्रुते सनाम्नो
मौर्येन्दोर्द्विषदाभियोग इत्युपैति ॥ ७ ॥

तदावा गच्छाव ।

निष्क्रान्तौ ।

प्रस्तावना ॥

तत प्रविशति शिखा परामृशन् सकोपश्चाणक्यः ।
चाणक्यः । आ क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।

नन्दकुलकालभुजर्गी कोपानलबहुललोलधूमलताम् ।
अद्यापि बध्यमानां वध्यः को नेच्छति शिखां मे ॥ ८ ॥

५ अपि च

कुलङ्कयन् मम समुज्ज्वलतः प्रताप
कोपस्य नन्दकुलकाननधूमकेतोः ।
सद्यः परात्मपरिमाणविचैकमूढः
कः शालभेन विधिना लभतां विनाशम् ॥ ९ ॥ ×

शार्ङ्गरव शार्ङ्गरव ।

शिष्यः । प्रविश्य । उपाध्याय आज्ञापय ।

३ चाणक्यः । वत्स उपवेष्टुमिच्छामि ।

शिष्यः । उपाध्याय नन्विय सनिहितवेत्रासना द्वारप्रकोष्ठशाला ।

तदिहोपवेष्टुमर्हत्युपाध्यायः ।

६चाणक्यः । वत्स कार्याभियोग एवास्मानाकुलयति न पुनरुपाध्याय-
सहभू शिष्यजने दुःशीलता । शिष्ये निष्कान्त उपविश्यात्मगतम् । कथ
प्रकाशता गतोऽयमर्थं पौरेषु यथा किल नन्दकुलविनाशजनितरोषो
११राक्षसः पितृवधामर्षितेन सकलनन्दराज्यपरिपणनप्रोत्साहितेन) पर्वतक
पुत्रेण मलयकेतुना सह सधाय (तदुपबृंहितेन) महता म्लेच्छराजबलेन
वृषलमभियोकतुमुद्यत इति । विचिन्त्य । अथवा येन मया सर्वलोक-
१२प्रकाशं नन्दवशवध प्रतिज्ञाय निस्तीर्णा दुस्तरा प्रतिज्ञासरित् सोऽह-
मिदानीं प्रताशीभवन्तमप्येन समर्थः शमयितुम्—कुत—यस्य मम
श्यामीकृत्याननेन्दूरियुषदिशा संततैः शोकधूमैः ॥
कामं मन्त्रिद्रुमेभ्यो नयपवनहृत मोहभस्म प्रकीर्य ।
दग्ध्वा संभ्रान्तपौरद्विजगणरहितान् नन्दवशप्ररोहान्
दाह्याभावात् खेदाज्ज्वलन इव वने शाम्यति क्रोधवह्नि ॥१०॥

अपि च

शोचन्तोऽवनतैर्नराधिभयाद् धिक्शब्दगर्भैर्मुखै

र्भामग्रासनतोऽवकृष्टमधेश ये दृष्टवन्तः पुरा ।

ते पश्यन्ति तथैव सप्रति जना नन्दं मया सान्त्वय

सिंहेनेव गजेन्द्रमद्रिशिखरात् सिंहासनात् पातितम् ॥ ११ ॥

सोऽहमिदानींमवसितप्रतिज्ञाभरोऽपि वृषलापेक्षया शस्त्र धारयामि ।

मया हि

समुत्खाता नन्दा नव हृदयशय्या^२ इव भुवः

कृता मौर्यै लक्ष्मीः सरसि नलिनीव स्थिरपदा ।

द्वयोः सारं तुल्य द्वितयमभियुक्तेन मनसा

फलं कोपप्रीत्याोर्द्विषति च विभक्त सुहृदि च ॥ १२ ॥

अथवा अगृहीते राक्षसे किमुत्खात नन्दवंशस्य किं वा स्वैर्य-
मापादित चन्द्रगुप्तलक्ष्म्या । विचिन्त्य । अहो राक्षसस्य नन्दवंशे निर-
३रतिशयो भाक्तिगुणः । स खलु कस्मिंश्चिदपि जीवति नन्दान्ववाये
वृषलस्य साचिव्य ग्राहयितुं न शक्यते नन्दवशोद्यम प्रति निरुद्योगो-

१ तदुपगृहीतेन M T H, तदुपबृंहितेन (M)—२ शोभा T H, रथता M—
३ न शक्यते । (अतः) तदभियोग प्रति निरुद्योगैररमाभिरवस्थातुमुक्तमित्यनयैव
M. H., न शक्यते । तदभियोग प्रति निरुद्योग शक्योऽवस्थापयितुमस्माभिः । अनयाग,

वस्थापयितुम् । [अस्माभिरनया बुद्ध्या तपोवनगतोऽपि घातितस्तपस्वी
नन्दवशीय सर्वार्थसिद्धि ।] यावदसौ मलयकेतुमङ्गीकृत्यास्मदुच्छेदाय
विपुलतर प्रयत्नमुपदर्शयत्येव] प्रत्यक्षवदाकाशे लक्ष्य बद्ध्वा । साधु
अमात्यराक्षस साधु ।

[देश्वर्यादनपेतमीश्वरमय लोकोऽर्थतः सेवते
त गच्छन्त्यनु ये विपत्तिषु पुनस्ते तत्प्रतिष्ठाशया ।

भर्तुर्यै प्रलयेऽपि पूर्वसुकृतासङ्गेन निःसङ्गया

भक्त्या कार्यधुरां वहन्ति कृतिनस्ते दुर्लभास्त्वाहशा. ॥ १३ ॥]

अत एवास्माक त्वत्सग्रहणे यत्न । [कथमसौ वृषलस्य साचिव्यग्रह-
णेन सानुग्रह स्यादिति । कुत ।]

अग्रहणेन च कातरेण च गुणः स्यान्नक्तियुक्तेन कः

प्रज्ञाविक्रमशालिनोऽपि हि भवेत् किं भक्तिहीनात्फलम् ।

प्रज्ञाविक्रमभक्तयः समुदिता येषां गुणा भूतये

ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ॥ १४ ॥]

तन्मयास्मिन् वस्तुनि न शयानेन स्थीयते । यथाशक्ति क्रियते तत्स-
ग्रहणे प्रयत्न । [कथमिव । अत्र तावद् वृषलपर्वतकयोरन्यतरविनाशेन

चाणक्यस्यापकृत भवतीति विषकन्यकया राक्षसेनास्माकमत्यन्तोपकारि
मित्र घातितस्तपस्वी पर्वतेश्वर इति सचारितो जनापवाद । लोक-

प्रत्ययार्थमस्यैवार्थस्योभिव्यक्तये पिता ते चाणक्येन घातित इति
रहसि त्रासयित्वा भागुरायणेनापवाहित पर्वतकपुत्रो मलयकेतुः ।

शक्यः खरुवेष राक्षसमतिपरिगृहीतोऽप्युत्तिष्ठमान प्रज्ञया निवागयितुं
न पुनरस्य निग्रहात् पर्वतकवधोत्पन्नमयश प्रकाशीभवत् प्रमाष्टुमिति ।

प्रयुक्ताश्च स्वपक्षपरपक्षयोरनुरक्तापरक्तजनजिज्ञासुया बहुविधदेशवेष-

भाषाचारवेदिनो नानाव्यञ्जना प्रणिधय । अन्विष्यते च कुमुम-
पुरवासिना नन्दात्मत्यसुहृदा निपुण प्रचारगतम् । तच्चत् कारण-

१२ मुत्पाद्य *कृतकृत्यतामापादिताश्चन्द्रगुप्तसहोत्थायिनो मद्रमटप्रभृतय
प्रधानपुरुषा । शत्रुप्रयुक्तमना तीक्ष्णरसदादीना प्रतिविधानं प्रत्य-

प्रमादिन परीक्षितभक्तयश्च क्षितिपतिप्रत्यासना कृतास्तत्राप्तपुरुषा ।
१५ अस्ति चास्माक सहाध्यायि मित्रमिन्दुशर्मा नाम ब्रह्मण औशनस्या

१ अनभिव्यक्तये (M)

* Read कृतकृत्यताम्-

दण्डनीत्या चतु षष्ट्यङ्गे ज्योतिःशास्त्रे च पर प्रावीण्यमुपगत. । स
च मया क्षपणकलिङ्गधारी नन्दवशवधप्रतिज्ञानन्तरमेव कुसुमपुरम-
१८भिनीय सर्वनन्दामान्यै सह सख्य ग्राहित । विशेषतश्च तस्मिन्
राक्षस समुत्पन्नविश्रम्भ । तेनेदानीं महत् प्रयोजनमनुष्ठेयं भविष्यति ।
तदेवमस्मत्तो न किञ्चित् परिहीयते । वृषल एव केवल प्रधानप्रकृति-
२१रस्मास्वारोपिततन्त्रभार सततमुदास्ते । अथ वा यत्स्वयमभियोग-
दु खैरसाधारणैरपाकृत तदेव राज्य सुखयति । कुत ।

स्वयमाहृत्य भुञ्जाना बलिनोऽपि स्वभाघत ।

गजेन्द्राश्च नरेन्द्राश्च प्राय स्तीदन्ति दुःखिता ॥ १५ ॥

तत. प्रविशति, यमपटेन चरः ।

पणमह जमस्स चलणे किं कञ्जं देवपहिं अण्णोहिं ।

एसो खु अण्णभत्ताण हरदि जीअ *धडफडन्त ॥ १६ ॥

प्रणमत यमस्य चरणौ किं कार्यं देवकैरन्यै ।

एष खलून्यभक्ताना हयति जीव परिस्फुरन्तम् ॥

[अवि अ ॥ अपि च

पुरिसस्स जीविद्व्व विसमादो होदि भत्तिगहिआदो ।

मारोदि सव्वलोअ जो तेण जमेण जीआमो ॥ १७ ॥

धुरुषस्य जीवितव्य विषमाद् भवति भत्तिगृहीतात् ।

मारयति सर्वलोक यस्तेन यमेन जीवाम ॥] ×

जाव एद् गेहं पविसिअ जमपड दंसअन्तो गीआइं गाआमि । इति

परिक्रामति ॥ यावदेतद् गेह प्रविश्य यमपट दर्शयन् गातानि गाथामि ।

३ शिष्यः । विलोक्य । भद्र न प्रवेष्टव्यम् ।

चरः । हहो बह्मण कस्स एद् गेह ॥ हहो ब्राह्मण कस्यतद् गेहम् ।

शिष्यः । अस्माकमुपाध्यायस्य सुगृहीतानाम्न आर्यन्वाणक्यस्य ।

६ चरः । विदस्य । हहो बह्मण अत्तणो केरअस्स ख्येव मह धम्मभाटुणो

घर होदि । ता देहि मे पवेस । जाव तुह उवज्झाअस्स धम्मं उवदिसामि ॥

हहो ब्राह्मण आत्मीयस्यैव मम धर्मभ्रातृर्गृहं भवति । तस्माद्देहि मे प्रवेशम् ।

९ यावत्ते उपाध्यायाय धर्ममुपदिशासि ।

१ °प्रकृतिषु T H

* Read तडफडन्तं

शिष्यः । सकोष । किं भवानस्माकमुपाध्यायाद् धर्मवित्तर ।

चरः । हहो ब्रह्मण मा एव्व भणाहि । ण सव्वो सव्व जाणादि । ता
१२किंवि दे उवज्झाओ जाणादि किंवि अह्मारिसा जाणन्दि ॥ हहो
ब्राह्मण मा एव भण । न हि सर्वं सर्वं जानाति । तत् किमपि त उपाध्यायो
जानाति किमप्यस्मादृशा जानन्ति ।

१५शिष्यः । सर्वज्ञतामुपाध्यायस्य चोरयितुमिच्छसि ।

चरः । हहो ब्रह्मण जइ तुह उवज्झाओ सव्व जाणादि ता जाणादु
दाव *कस्स चन्दो अणभिप्पेदो त्ति ॥ हहो ब्राह्मण यदि तवोपाध्याय
१८सर्वं जानाति तदा जानातु तावत् कस्य चन्द्रोऽनभिप्रेत इति ।

शिष्यः । किमनेन ज्ञातेन भवति ।

चरः । हहो ब्रह्मण तुह उवज्झाओ जाणिस्सदि ज इमिणा जाणि-
२१द्वेण होदि । तुम दाव एत्तिअ जाणासि कमलाण चन्दो अणभिप्पेदो
त्ति । ण पेक्ख ॥ हहो ब्राह्मण तवोपाध्यायो शास्यति यदनेन ज्ञातेन भवति ।
त्व तावदेतावज्जानासि कमलाना चन्द्रोऽनभिप्रेत इति । ननु प्रेक्षस्व ।

कमलाण मणहराणं रूपाहिनतो विसवददि सील ।

सपुण्णमण्डलस्मि वि चन्दे जाइ विरुद्धाइ ॥ १८ ॥

कमलाना मनोहराणा रूपाद्विसवदति शीलम् ।

सपूर्णमण्डलेऽपि चन्द्रे यानि विरुद्धानि ॥

चाणक्यः । आकर्ष्यात्मगतम् । अये चन्द्रगुप्तादपरक्तान् पुरुषान् जाना-
मीत्युपक्षिप्तमनेन ।

३शिष्यः । किमिदम् । असबद्धमभिधीयते ।

चरः । सुसबद्ध ज्येव एद भवे यदि सुंणिदु जाणन्त लहे ॥ सुसबद्ध-
मेवैतद् भवेद्यदि श्रोतुं जानन्त लभे ।

६चाणक्यः । भद्रं प्रविश । लप्स्यसे श्रीतारम् ।

चरः । एसो पविसामि । प्रविश्योपसृत्य च । जेदु अज्जो ॥ एष
प्रविशामि । । जयत्वार्यः ।

* [५चाणक्यः । विलोक्यात्मगतम् । कथमयं प्रकृतिचित्तपरिज्ञाने नियुक्तो
निपुणक । प्रकाशम् । भद्रं स्वागतम् । उपविश ।

१ सुणन्त जाणन्त अ M —२ श्रोतारं ज्ञातारं च M.T.H

* Read काष्ठ

चरः । जं अज्जो आणवेदि । भूमावुपविशति ॥ यदार्य आशापयति ।
चाणक्यः । वर्णयेदानीं स्वनियोगवृत्तान्तम् । अपि वृषलमनुरक्ता
प्रकृतयः ।

चरः । अह इ । अज्जेण खु तेसु तेसु विराअवारणेसु परिहरिदेसु
सुगहीदणामहेए देवे चन्दउत्ते दिढ अणुरत्ताओ पकिदिओ । किंदु उण
अत्थि एत्थ णअरे अमच्चरक्खसेण सह पढम समुप्पण्णासिणेहबहु-
माणा तिण्णि पुरिसा देवस्स चन्दसिरिणो सिरिं ण सहन्दि ॥ अथ
किम् [आर्येण खल्ल तेषु तेषु विरागकारणेषु परिद्धतेषु सुगृहीतनामधेये]देवे
चन्द्रगुप्ते दृढमनुरक्ता' प्रकृतयः । किंतु धुनरस्त्यत्र नगरेऽमात्यराक्षसेन सह
प्रथम समुत्पन्नलोहबहुमानाङ्गय पुरुषा देवस्य श्रीचन्द्रस्य श्रियं न सहन्ते ।
चाणक्यः । सक्कोधमात्मगतम् । ननु वक्तव्यं स्वजीवितं न सहन्त
इति । प्रकाशम् । अपि ज्ञायन्ते नामधेयत ।

चरः । कह अमुण्णिदणामहेआ अज्जस्स णिवेदीअन्ति ॥ कथ
२४मशातनामधेवा आर्याय निवेद्यन्ते ।

चाणक्यः । तेन हि श्रोतुमिच्छामि ।

चरः । सुणादु अज्जो । पढमो दाव रिउपख्वे बद्धपक्खवादो खव-
णओ— ॥ शृणोत्वार्यं । प्रथमं तावद्रिपुपक्षे बद्धपक्षपातं क्षपणकं—

[चाणक्यः । आत्मगतम् । अस्मद्रिपुपक्षे बद्धपक्षपातं क्षपणकं ।]

चरः । जीवसिद्धी णाम जेण सा अमच्चरक्खसपउत्ता विसक्किण्णा
देवे पव्वदीसरे समावेशिदा ॥ जीवसिद्धिर्नाम येन सा अमात्यराक्षसप्रयुक्ता
विषकन्या देवे पर्वतेश्वरे समावेशिता ।

चाणक्यः । स्वगतम् । जीवसिद्धिः । एष तावदस्मत्प्रणिधिः ।
प्रकाशम् । अथापरः क ।

चरः । अवरो खु अमच्चरक्खसस्स पिअवअस्सो काअत्थो सक्खेदीसो
णाम ॥ अपरं खल्वमात्यराक्षसस्य प्रियवयस्य (कायस्थः) शकटदासो नाम ।

चाणक्यः । आत्मगतम् । (कायस्थ इति लघ्वी मात्रा । तथापि न युक्तं
प्राकृतमपि रिपुमवज्ञातुमिति ।) तस्मिन् मया सुहृच्छब्दा सिद्धार्थको
विनिश्चितः । प्रकाशम् । भद्रं तृतीयं श्रोतुमिच्छामि ।

३९चरः । तिदीओ अमच्चरक्खसस्स दुदीअ हिअअ पुंफचत्तराणिवासो
मणिआरसेट्ठी चन्दणदासो णाम *जस्स गेहे वलत्त णासीक्खदुअ

अमच्चरक्खसो णअरादो अवकन्तो ॥ तृतीयोऽमात्यराक्षसस्य द्वितीयं हृदयं
४२पुष्पचत्वरनिवासी मणिकारश्रेष्ठी चन्दनदासो नाम यस्य गेहे कलत्र न्यासी-
कृत्यामात्यराक्षसो नगरादपक्रान्त ।

चाणक्यः । आत्मगतम् । नूनं सुहृत्तमोऽसौ । न ह्यनात्मसदृशे राक्षस
४५कलत्र न्यासीकरोति । प्रकाशम् । भद्रं राक्षसेन चन्दनदासे कलत्र
न्यासीकृतमिति कथमवगम्यते ।

चरः । इअ अङ्गुलिमुद्दा अज्ज अवगमइस्सदि । इति मुद्रामर्षयति ॥

४८इयमङ्गुलिमुद्रा आर्यमवगमयिष्यति ।

चाणक्यः । मुद्रामवलोक्य सहर्षमात्मगतम् । ननु वक्तव्यं राक्षस एवास्मदङ्गु-
लिप्रणयी सवृत्त इति । प्रकाशम् । भद्रं अङ्गुलिमुद्रागम विस्तरेण श्रोतु-
५१मिच्छामि ।

चरः । सुणादु अज्जो । अज्ज दाव अह अज्जेण पउरजणचरिदअण्णे-
सणे णिउत्तो परषरप्पवेसे परस्स असङ्काणिज्जेण इमिणा जमपडेण

५४हिण्डन्तो मणिआरसेट्ठिणो चन्दणदासस्स गेह पविट्ठोक्खि । तर्हि जमपड
पसारिअ पउत्तोक्खि गीदाइ गाइदुं ॥ शृणोत्वार्यं । अद्य तावदहमार्येण (पौर-
जनचरितान्वेषणे) नियुक्तं (परगृहप्रवेशे परस्याशङ्कनीयेनानेन) यमपटेन हिण्डमानो

५७मणिकारश्रेष्ठिनश्चन्दनदासस्य गेहं प्रविष्टोऽस्मि । तत्र यमपट प्रसार्यं प्रवृत्तोऽ-
स्मि गीतानि गातुम् ।

चाणक्य । तत किम् ।

६०चरः । तदो एक्कादो अववरकादो पञ्चवरिसदेसीओ अदिदसणीअसरी-
राकिदी कुमारओ बालत्तणसुलहकोदूहलोप्फुल्लणअणो णिक्कमिदु पउत्तो ।

तदो हा णिग्गदो चि सङ्कापरिग्गहणिवेदइत्तिओ तस्स ज्येव अववरकस्स
६३अठपन्तरे इत्थिआजणस्य उट्टिदो कलअलो । तदो ईसिदारदेसदाविदमुहीए

एक्काए इत्थिआए सो कुमारआ णिक्कमन्तो ज्येव णिठमच्छिअ अवलम्बिदो
हत्थे कोमलाए बाहुलदाए । ताए कुमारसरोधसभमप्पचलिदङ्गुलिआदो

१ पुष्पउर M T H, पुष्पचत्तर H (M N) — २ णिहुदगरुओ H, णिभरगरुओ M

* Read जस्स in place of जस्स गेहे

- ६६ करादो पुरिसङ्गुलिपरिणाहृप्पमाणघडिआ इअ अङ्गुलिमुद्दिआ देहली-
बन्धम्मि पडिआ ताए अणवबुद्धा मह चळणपास समागच्छिअ *पणा-
मणिहुदा कुलवहु विअ णिच्चला संवुत्ता । मए वि अमच्चरक्खसस्स
- ६९ णामङ्किदेत्ति अज्जस्स पादमूल पाविदा । ता एसो इमाए आअमो ॥
तत एकस्मादपवरकात् पञ्चवर्षदेशीयोऽतिदर्शनीयशरीराकृतिः कुमारको
(बालत्वसुलभकृतहलोत्फुल्लनयनो, निष्कमितु प्रवृत्त । ततो हा निर्गतो हा निर्गतः
७२ इति शङ्कापरिग्रहनिवेदयिता तस्यैवापवरकस्याभ्यन्तरे स्त्रीजनस्योत्थित कलकल ।
तत ईषद्वारदेशदापितमुख्यैकया स्त्रिया स कुमारको निष्कामज्ञेव निर्भर्त्स्या-
वलम्बितो (हस्ते) कोमल्या बाहुलतया । तस्या कुमारसरोधसभ्रमप्रचलिताङ्गुले)
- ७५ करात् (पुरुषाङ्गुलिपरिणाहृप्रमाणघटितेयमङ्गुलिमुद्रिका देहलीबन्धे पतिता तथा
नवबुद्धा, मम चरणपार्श्वे समागत्य प्रणामनिभृता कुलवधूरिवृनिश्चला संवृत्ता ।
मयाप्यमात्यराक्षसस्य नामाङ्कितेत्यार्यस्य पादमूल प्रापिता । तदेषोऽस्या आगम ।
- ७८ चाणक्यः । मद्र श्रुतम् । अपसर । नचिरादस्यानुरूप फलमधि-
गमिष्यासि ।
चरः । ज अज्जो आणवेदि । इति निष्कान्त ॥ यदार्य आज्ञापयति ।
- ८१ चाणक्यः । शार्ङ्गरव ।
शिष्यः । प्रविश्य । उपाध्याय आज्ञापय ।
चाणक्यः । वत्स मसीभाजन पत्र चोपानय ।
- ८४ शिष्यः । यदाज्ञापयत्युपाध्याय । निष्कम्य । पुन. प्रविश्य । उपाध्याय
इद मसीभाजन पत्र च ।
चाणक्यः । गृहीत्वा स्वगतम् । किमत्र लिखामि । अनेन खलु लेखेन
- ८७ राक्षसो जेतव्य ।
प्रतीहारी । प्रविश्य । जेदु अज्जो ॥ जयत्वार्थः ।
चाणक्यः । सहर्षमात्मगतम् । गृहीतो जयशब्दः । प्रकाशम् । शोणो-
- ९० त्तरे किमागमनप्रयोजनम् ।
प्रतीहारी । अज्ज देवो चन्द्रसिरी सीसे कमलमुउलाआरं अङ्गलि
णिवेसिअ अज्ज विण्णवेदि । इच्छामि अज्जेण अब्भणुण्णादो देवस्स
- ९३ पत्वदीसरस्स पारलोइअ कादु तेण धारिदपुत्वाइ भूसणाइ भवन्ताणं

* Omit पणामणिहुदा कुलवहु विय

ब्रह्मणाण पडिवादेमि ति ॥ आर्यं देव श्रीचन्द्र शीर्षे कर्मलमुकुलाका
रमेज्जालि निवेश्यार्ये विज्ञापयति । इच्छाम्यार्येणाम्यनुज्ञातो देवस्य पर्वतेश्वरस्य
१६ पारलौकिक कर्तुं तेन धारितपूर्वाणि भूषणानि भगवद्भ्यो ब्राह्मणेभ्य प्रतिपाद
यामीति ।

चाणक्यः । सहर्षमात्मगतम् । साधु वृषल मम हृदयेन सह समन्वय
१९ सदिष्टवानसि । प्रकाशम् । शोणोत्तरे उच्यतामस्मद्वचनाद्वृषल । साधु
वत्स अभिज्ञ खल्वसि लोकव्यवहारानाम् । तदनुष्ठीयतामात्मनोऽ-
भिप्राय । किंतु पर्वतेश्वरेण धृतपूर्वाणि गुणवन्ति भूषणानि गुणवद्भ्य
१०२ एव प्रतिपादनीयानि । तदह स्वय परीक्षितगुणान् ब्राह्मणान् प्रेषयामीति ।
प्रतीहारी । ज अज्जो आणवेदि । निष्कान्ता ॥ यदर्य आज्ञापयति ।

चाणक्यः । शार्ङ्गरव ॥ उच्यन्तामस्मद्वचनाद्विश्रावसुप्रभृतयस्त्रयो
१०५ भ्रातरो वृषलाद् भूषणानि प्रतिगृह्य भवद्भिरह द्रष्टव्य इति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्कान्त ।

चाणक्यः । उत्तरोऽय लेखार्थ । पूर्वस्तु कथमस्तु । विचिन्त्य । आम् ।

१०८ उपलब्धवानस्मि प्रणिधिभ्यो यथा तस्य स्लेच्छराजलोकरय मध्ये
प्रधानतमा पञ्च राजान परयः सुहृत्तया राक्षसमनुवर्तन्ते । ते यथा-

कौलूतश्चित्रचर्मा मलयनरपति सिंहनादो नृसिंह
काश्मीरः पुष्कराक्षः क्षतरिपुमहिमा सैन्धवः सिन्धुवेण ।
मेघाख्यः पञ्चमोऽसौ पृथुतुरगबलः पारसीकाधिराजो
नामान्येषां लिखामि भुवमहमधुना चित्रगुप्त प्रमाण्डु ॥१९॥

विचिन्त्य] अथ वा न लिखामि । सर्वमनभिव्यक्तमेवास्ताम् । शार्ङ्गरव ।

शिष्यः । प्रविश्य । उपाध्याय । आज्ञापय ।

चाणक्यः । वत्स श्रोत्रियाक्षराणि प्रयत्नलिखितान्यस्फटानि भवन्ति ।
तदुच्यतामस्मद्वचनात् सिद्धार्थक । कर्णे कथयति । एभिरक्षरैः केनापि
कस्यापि किमपि स्वय वाच्यप्रियदत्तबाह्यनामान लेख शकटदासेन लेख-
यित्वा मामुपतिष्ठस्व । न चारुयेयमस्मै चाणक्यो लेखयतीति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्कान्त ।

चाणक्यः । हन्त जितो मलयकेतु ।

१ प्रविश्य लेखहस्त । सिद्धार्थकः । जेदु अज्जो । अअ सो सअहदासेण
लिहिदो लेहो ॥ जयत्वार्यं । अय स शकटदासेण लिपितो लेख ।

चाणक्यः । अहो दर्शनीयान्यक्षराणि । अनुवाच्य । भद्र अनया

१२ मुद्रया मुद्रयैनम् ।

सिद्धार्थकः । ज अज्जो आणवेदि । *लेख मुद्रयित्वा । अज्ज अअ
मुद्दिदो लेहो । किं अवर अणुच्चिट्ठीअदु ॥ यदार्यं आशापयति । . आर्यं

१५ अय मुद्रितो लेख । किमपरमनुष्ठीयताम् ।

चाणक्यः । प्रथम तावद्वध्यस्थान गत्वा घातका िसरोष दक्षिणाक्षि
सकोचसज्ञा ग्राहयितव्या । ततस्तेषु गृहीतसङ्घेषु भयापदेशादितस्तत

१८ प्रद्वुत्तेषु शकटदासो वध्यस्थानादपनीय राक्षस प्रापयितव्य । तस्मात् सुहृ-
त्प्राणपरिरक्षणपरितुष्टात् पारितोषिक परिगृह्य राक्षस एव कचित् काल
सेवितव्य । तत प्रत्यासङ्घेषु परेषु प्रयोजनामिदमनुष्ठेयम् । कर्णे । एवमिव ।

२१ सिद्धार्थकः । ज अज्जो आणवेदि ॥ यदार्यं आशापयति ।

चाणक्यः । शार्ङ्गरव ।

प्रविश्य । शिष्यः । उपाध्याय । आज्ञापय ।

२४ चाणक्यः । उच्यतामस्मद्वचनात् कालपाशिको दण्डपाशिकौ यथा
वृषलः समाज्ञापयति । य एष क्षपणको जीवसिद्धिर्नाम राक्षसप्रयुक्त्या
विषकन्यया पर्वतेश्वर घातितवान् स एनमेव दोष प्ररूपाप्य सनिकार नग-

२५ रात्रिर्वास्यतामिति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । इति परिक्रामति ।

१ After this all but H (M) insert चाणक्य । भद्र कस्मिंश्चिदाप्तजनानु-
ष्ठेये कर्मणि त्वा व्यापारयित्वा मिच्छामि । सिद्धार्थक । सहर्षम् । अज्ज अणुच्चिट्ठीअदोहो ।
आणवेदु अज्जो किं इमिणा दासजणेण अणुच्चिट्ठीअदु ॥ आर्यं अनुगृहीतोऽस्मि ।
आज्ञापयत्वार्यं किमनेन दासजनेनानुष्ठातव्यम् । २ दण्डपाशिकश्च in all but H (M)

*Read तथा करोति in place of लेख मुद्रयित्वा and restore सिद्धार्थकः ।
अज्ज अअ मुद्दिदो लेहो । किं अवर अणुच्चिट्ठीअदु । and the next two speech-
es to their right place after शिष्य , (line 32)

† Read सख्येभ्यः भयसंज्ञां ग्राहयितव्या । ततस्तेषु भयाप

चाणक्यः । वत्स तिष्ठ । योऽयमपर कायस्थ शकटदासो नाम राक्षस
३० प्रयुक्तो नित्यमस्मच्छरीरमभिद्रोग्धु प्रयतते स चाप्येन दोष प्रख्याप्य
शूलमारोप्यता गृहजनश्चास्य बन्धनागार प्रवेश्यतामिति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्क्रान्त ।

३३ चाणक्यः । चिन्ता नाटयित्वात्मगतम् । अपि नाम दुरात्मा राक्षसो गृह्यत ।

सिद्धार्थकः । अज्ज गहीदो— ॥ आर्यं गृहीत — ।

चाणक्यः । सहर्षमात्मगतम् । हन्त गृहीतो राक्षसं ।

३६ सिद्धार्थकः । अज्जसदेसो । ता गमिस्स कज्जसिद्धीए ॥ आर्यसदेश ।
तद्गमिष्यामि कार्यसिद्धये ।

चाणक्यः । सङ्गुलिमुद्र लेखमर्पयित्वा । भद्र गम्यताम् । अस्तु ते कार्य-
३९ सिद्धि ।

सिद्धार्थकः । तह । निष्क्रान्त ॥ तथा ।

शिष्यः । प्रविश्य । उपाध्याय कालपाशिको दण्डपाशिकं उपाध्याय
४२ विज्ञापयति । इदमनुष्ठीयते देवस्य चन्द्रगुप्तस्य शासनमिति ।

चाणक्यः । शोभनम् । वत्स । मणिकारश्रेष्ठिन चन्दनदासमिदानीं
द्रष्टुमिच्छामि ।

४५ शिष्यः । यदाज्ञापयत्युपाध्याय । निष्क्रम्य चन्दनदासेन सह प्रविश्य ।
इत इत श्रेष्ठिन् ।

चन्दनदासः । स्वगतम् ।

चाणक्यमि अकरुणे सहसा सहाविदस्स वट्टेदि ।

णिद्धोसस्स वि सङ्गा किं उण संजाददोसस्स ॥ २० ॥

चाणक्येनाकरुणेन सहसा शब्दायितस्य वर्तते ।

निर्दोषस्यापि शङ्का किं पुन सजातदोषस्य ॥

१ प्रकाशम् । भद्र कोऽय गृहीत । added after this M T H — २ गिह्दि
(मए) inserted before this M T H — ३ दण्डपाशिकश्च in all but H (M) —
४ विज्ञापयत in all but H (M),—

३ता भणिदा मए धणसेणप्पमुहा णिअणिवेससठिदा तिण्णि सावगा
कदावि चाणकहदओ गेह मे विचिण्णावेदि । ता अववाहेहं भाट्टिणो
अमच्चरक्खसस्स घरअण । मह दाव ज होदि तं होदु त्ति ॥
६तद् भणिता मया धनसेनप्रमुखा (निजनिवेशसस्थितास्त्रय)भावका । कदापि चाण
क्यहतको गेह मे विचाययति । तस्मादपवाहयत भर्तुरमात्यराक्षसस्य गृहजनम् ।
मम तावद्यन्द्रवति तन्द्रवत्विति ।

११शिष्यः । भो श्रेष्ठिन् । इत इत ।

चन्दनदासः । अज्ज अअ आअच्छामि । उभौ परिक्रामत ॥ आर्य अय-
मागच्छामि ।

१२शिष्यः । उपसृत्य । उपाध्याय अय श्रेष्ठी चन्दनदास ।

चन्दनदासः । जेटु अज्जो ॥ जयत्वार्य ।

चाणक्यः । विलोक्य । श्रेष्ठिन् स्वागतम् । इदमासनम् । आस्यताम् ।

१५चन्दनदासः । प्रणम्य । *किं ण जाणादि अज्जो जह अणुचिदो उव-
आरो परिहवादो वि महन्त दु ख उप्पादेदि । ता इह ज्येव उचिदाए
भूमीए उवाविसामि ॥ किं न जानात्वार्यो यथानुचित उपचार परिभवादपि

१८महद् दु खमुत्पदयति । तस्मादिहैवोचिताया भूमाउपविशामि ।

चाणक्यः । भो श्रेष्ठिन् मा मैवम् । उचितमेवेदस्मद्विधैर्भवत । तदुप-
विश्रुतामासन एव ।

२१चन्दनदासः । स्वगतम् । उवक्खित्त णेण दुट्ठेण किंवि । प्रकाशम् । जं
अज्जो आणवेदि । उपविष्ट ॥ उपक्षिप्तमनेन दुष्टेन किमपि । यदार्थ आशापयति ।

चाणक्यः । भो श्रेष्ठिन् (चन्दनदास) अपि प्रचीयन्ते सव्यवहाराणा
२४लार्भा ।

चन्दनदासः । अह इ । अजस्स प्पसाएण अखण्डिदा वाणिज्जा ॥
अय किम् । आर्यस्य प्रसादेनाखण्डिता वणिज्या ।

२७चाणक्यः । न खलु चन्द्रगुप्तदोषा अतिक्रान्तपार्थिवगुणान् स्मार-
यन्ति प्रकृती ।

१ वाणिजि आ M घरअणसेवआ H २ वृद्धिल्लभा T ३ स्वगतम् । अन्वा-
दरो सङ्कणीओ । प्रकाशम् । inserted before this T

* Read ण in place of किं ण

चन्दनदासः । कर्णौ पिधाय । सन्त पाव । *सारअणिसार मुग्गदेण वि-
३०अ पुण्णिमाचन्द्रेण देवेण चन्दसिरिणा अहिअ णन्दन्ति पकिदीओ ॥
शान्त पापम् । शारदनिशासमुद्गतेनेव पूर्णमाचन्द्रेण श्रीचन्द्रेणाधिक नन्दन्ति
प्रकृतय ।

३३चाणक्यः । भो श्रेष्ठिन् यद्येव प्रीताभ्य प्रकृतिभ्य प्रतिप्रियमि-
च्छन्ति राजान ।

चन्दनदासः । आणवेदु अज्जो किं केत्तिअ इमादो जणादो इच्छी-
३६अदि त्ति ॥ आशापयत्वार्यं किं कियदस्माज्जनादिध्यत इति ।

चाणक्यः । भो श्रेष्ठिन् चन्द्रगुप्तराज्यमिदं न नन्दराज्यम् । नन्दस्यार्थं
रुचेरर्थसम्बन्धं प्रीतिमुत्पादयति । चन्द्रगुप्तस्य तु भवतामपरिक्लेश एव ।

३९चन्दनदासः । सहर्षम् । अज्ज अणुगिहीदोहि ॥ आर्यं अनुगृहीतोऽस्मि ।
चाणक्यः । स चापरिक्लेशं कथं भवतीति प्रष्टव्या वयम् ।

चन्दनदासः । आणवेदु अज्जो ॥ आशापयत्वार्यं ।
४२चाणक्यः । सक्षेपतो राजन्यविस्त्राभिः प्रवृत्तिभिः ।

चन्दनदासः । अज्ज को उण अधण्णो रण्णा विरुद्धो त्ति अज्जेण
अवगच्छीअदि ॥ आर्यं कं पुनरधन्यो राज्ञा विरुद्ध इत्यार्येणावगम्यते ।

४५चाणक्यः । भवानेव तावत् प्रथमः ।
चन्दनदासः । कर्णौ पिधाय । सन्त पाव । कीदिसो उण तिणाणं अग्गि-
णा सह विरोहो ॥ शान्त पापम् । कीदृशं पुनस्तृणानामग्निना सह विरोधः ।

४८चाणक्यः । ईदृशो विरोधो यत्त्वं राजापथ्यकारिणो राक्षसस्य गृहजन
गृहेऽभिरक्षसि ।

चन्दनदासः । अज्ज अलिअ एदं केणवि अणज्जेण अज्जस्स णिवेदिदं ॥
५१आर्यं अलीकमेतत् केनाप्यनार्येणार्याय निवेदितम् ।

१ आविर्भवति M T H, भवति H (M)

* Restore the passage to its original metrical form as under-

ण सरअपुण्णमासी समुग्गएण विअ पुण्णचन्द्रेण ।

देवेण चन्दसिरिणा अहिअ णन्दन्ति पकिदीओ ॥

ननु शरत्पूर्णिमासीसमुद्गतेनेव पूर्णचन्द्रेण ।

देवेन चन्द्रश्रियाधिकं नन्दन्ति प्रकृतय ॥

† Read केत्तिअ अत्थजाद in place of किं केत्तिअं.

चाणक्यः । भो श्रेष्ठिन् अलमाशङ्कया । भीता पूर्वराजपुरुषाः पौराणा
मनिच्छतामपि गृहे गृहजन निक्षिप्य देशान्तरं व्रजन्ति । तत्प्रच्छा
५४ दनमात्रं दोषमुत्पादयति ।

चन्दनदासः । एव इदं । तस्मिन् सभमे आसि अहं घरे अमञ्चरक्वससस
घरअणो ॥ एवमिदम् । तस्मिन् सभ्रम आसीदस्माकं गृहेऽमात्यराक्षसस्य
५७ गृहजन ।

चाणक्यः । पूर्वमलीकमिदानीमासीदिति परस्परविरोधिनी वचने ।

चन्दनदासः । अज्ज एत्तिअ अत्थि मे वाआच्छल ॥ आर्यं एतावदस्ति
६० मे वाक्छलम् ।

चाणक्यः । भो श्रेष्ठिन् चन्द्रगुप्ते राजन्यपरिग्रहश्छलानाम् । तत्स-
मर्षय राक्षसस्य गृहजनम् । अच्छलं भवतु भवत ।

६३ चन्दनदासः । अज्ज णं विण्णवेमि तस्मिन् सभमे आसि अहं घरे अम-
ञ्चरक्वसससस घरअणो त्ति ॥ आर्यं ननु विज्ञापयामि तस्मिन् सभ्रम आसी-
दस्माकं गृहेऽमात्यराक्षसस्य गृहजन इति ।

६६ चाणक्यः । अथेदानीं कं गतं ।

चन्दनदासः । ण जाणामि ॥ न ज्ञानामि ।

चाणक्यः । स्मितं कृत्वा । कथं मं ज्ञायते नाम । भो श्रेष्ठिन् शिरसि

६९ भयं दूरे च तत्प्रतीकारं । अन्यच्च नन्दमिव विष्णुगुप्तः (इत्यथोक्ते
लज्जा नाटयित्वा) चन्द्रगुप्तममात्यराक्षसं समुच्छेत्स्यतीति मैव मस्थाः ।
पश्य ।

विक्रान्तैर्नयशालिभिः सुसाचिवैः श्रीर्वक्रनासादिभि-

नैन्दे जीवति सान्धये न गमिता स्थैर्यं चलन्ती मुहुः ।

तामेकत्वमुपागतां द्युतिमिव प्रह्लादयन्ती जगत्

कश्चन्द्रादिव चन्द्रगुप्तनृपतेः कर्तुं व्यवस्येत् पृथक् ॥ २१ ॥

अपि च

आस्वादितद्विरदशीणतशोणशोभां

सध्यांरुणामिव कलां शशलाञ्छनस्य ।

जृम्भाविदारितमुखस्य मुखात् स्फुरन्ती

को हर्तुमिच्छति हरेः परिभूय दंष्ट्राम् ॥ २३ ॥

१ एत्थन्तरे H अत्थन्तरे D (S) २ Before this M.T.H. insert चन्द-

रुजसम् । उपरि घणा .. समाधिः ॥ which is omitted in H (M.K.F.&C)

चन्दनदासः । स्वगतम् । फलेण सवादित्तं सोहृदि दे विकल्पितम् ॥
फलेन सवादित्तं शोभते ते विकल्पितम् ।

३ नेपथ्ये उत्सारणा क्रियते ।

चाणक्यः । शार्ङ्गरव ज्ञायता किमेतत् ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्क्रम्य पुनः प्रविश्य । उपाध्याय
एष देवस्य चन्द्रगुप्तस्याज्ञया राजापथ्यकारी क्षणको जीवसिद्धि स-
निकार नगरान्निर्वास्यते ।

चाणक्यः । अहह क्षणक । अथ वानुभवतु राजापथ्यकारित्वस्य
फलम् । भो श्रेष्ठिन् एवमपथ्यकारिषु तीक्ष्णदण्डो राजा । तत् क्रियता
पथ्य सुहृद् च । समर्प्यता राक्षसस्य गृहजन । अनुभूयता चिर विचित्रो
राजप्रसाद ।

१२ चन्दनदासः । अज्ज णत्थि मे गेहे अमच्चघरअणो ॥ आर्यं नास्ति मे
गेहेऽमात्यगृहजन ।

नेपथ्ये पुनरुत्सारणा क्रियते ।

१५ चाणक्यः । शार्ङ्गरव ज्ञायता पुनः किमेतत् ।

शिष्यः । यदाज्ञापयत्युपाध्याय । निष्क्रम्य पुनः प्रविश्य । उपाध्याय
अयमपि राजापथ्यकारी कायस्थ शकटदास शूलमारोपयितुं नीयते ।

१८ चाणक्यः । स्वकर्मफलभारभवतु । भो श्रेष्ठिन् एवमपथ्यकारिषु तीक्ष्ण
दण्डो राजा (न वर्षयिष्यति राक्षसकलत्रप्रच्छादनं भवतु) तद्रक्षयता पर
कलत्रेणात्मनः कलत्रं जीवितं च ।

२१ चन्दनदासः । अज्ज किं मे भयं दावेसि । सन्तं वि गेहे अमच्च-
रक्खसस्स घरअणं ण समप्पेमि किं उणं असन्तं ॥ आर्यं किं मां भयं
दर्शयसि । सन्तमपि गेहेऽमात्यराक्षसस्य गृहजनं न समर्पयामि किं पुनरसन्तम् ।

२४ चाणक्यः । एष ते निश्चयः ।

चन्दनदासः । बाढ । एसो मे णिच्छओ ॥ बाढम् । एष मे निश्चयः ।

२७ चाणक्यः । स्वगतम् । साधु चन्दनदास साधु ।

[सुलभेष्वर्थजातेषु^१ परसवेदने^२ जनः ।

क इदं दुष्करं कुर्यादिदानीं शिबिना विना ॥ २४ ॥

१ लाभेषु in all but H(M) २ परस्योद्वेगने H(M)

प्रकाशम् । *श्रेष्ठिन् एष ते निश्चय ।

चन्दनदासः । बाढ ॥ बाढम्

३ चाणक्यः । सक्त्रोषम् । दुरात्मन् दुष्टवाणिक् अनुभूयना तर्हि राज-
कोप ।

चन्दनदासः । सज्जोह्वि । अणुचिष्टदु अज्जो अत्तणो अहिआरम्स

६ अणुरूअ ॥ सज्जोऽस्मि । अनुतिष्ठत्वार्थं आत्मनोऽधिकारस्यानुरूपम् ।

चाणक्यः । शार्ङ्गरव उच्यतामम्मद्वचनात् कालपाशिको दण्डपाशिकं ।

शीघ्रमय दुष्ट वाणिक्— अथ वा तिष्ठतु । उच्यता दुर्गपालो विजयपालं ।

गृहीतसारमेन सपुत्रकलत्र सयम्य तावद्रक्ष यावन्मया वृषलाय कथ्यते ।

स एवास्य प्राणहर दण्डमाज्ञापयिष्यति ।

शिष्यः । यदाज्ञापयत्युपाध्याय । श्रेष्ठिन् इत इत ।

१२ चन्दनदासः । उत्थाय । अज्ज अअ आअच्छामि । स्वगतम् । दिट्ठिआ

मित्तकज्जेण मे विणासो ण पुरिसदोसेण ॥ आर्यं अयमागच्छामि । दिष्टव

मित्रकार्येण मे विनाशो न धुरुषदोषेण ।

परिक्रम्य शिष्येण सह निष्क्रान्तः ।

१५ चाणक्यः । सहर्षम् । हन्त लब्ध इदानीं राक्षस । कुत ।

त्यजत्यप्रियवत् प्राणान् यथा तस्यायमापदि ।

तथैवास्यापदि प्राणा ध्रुव तस्यापि न प्रियाः ॥ २५ ॥

नेपथ्ये कलकलः ।

प्रविश्य शिष्यः । उपाध्याय एष खलु सिद्धार्थकः शकटदास वध्यमानं

३ वध्यमूमेरादायापक्रान्त ।

चाणक्यः । स्वगतम् । साधु सिद्धार्थकं कृत्वा कार्यारम्भ । प्रकाश

सक्त्रोषम् । कथम् अपक्रान्त । वत्स उच्यतां भागुरायणो यथा त्वरितमेनं

६ संभावय ।

निष्क्रम्य प्रविश्य च । शिष्यः । कष्टमपक्रान्तो भागुरायणोऽपि ।

१ दण्डपाशिकश्च in all but H(M) २ विजयपालश्च M

* Omit श्रेष्ठिन् एष ते निश्चय ॥ चन्दनदास । बाढं ॥ चाणक्यः । reading दुरात्मन् दुष्ट° in continuation of प्रकाशम् etc going before.

चाणक्यः । स्वगतम् । व्रजतु कार्यसिद्धये । प्रकाश सक्त्रोधम् । वत्स उच्य-
न्ता भद्रभटप्रसूदं च्छिद्धरातबलगुप्तराजसेनरोहिताक्षविजयवर्माणः । शीघ्र-
मनुसृत्यं गृह्यता द्वावप्येताविति ।

शिष्यः । तथा । निष्क्रम्य पुनः प्रविश्य सविषादम् । हा धिक् सर्वमेव तन्त्र-
१२माकुलीभूतम् । तेऽपि भद्रभटप्रभृतयः प्रथमतः एवाप्रभाताया रजन्या-
मपक्रान्ता ।

चाणक्यः । स्वगतम् । सर्वेषां शिवाः सन्तु पन्थानः । प्रकाशम् । वत्स अल-
१५विषादेन ।

ये याता किमपि प्रधाय हृदये पूर्वं गता एव ते
ये तिष्ठन्ति भवन्तु तेऽपि गमने कामः प्रकामोद्यता ।

एका केवलमर्थसाधनविधौ सेनाशतेभ्योऽधिका

जन्दोन्मूलनदृष्ट्वीर्यमहिमा बुद्धिस्तु मा गान्मम ॥ २६ ॥

उत्थाय । एष दुरात्मनो भद्रभटप्रभृतीनाहरामि । प्रत्यक्षवदाकाशे लक्ष्य
बद्ध्वात्मगतम् । दुरात्मन् राक्षसः केदानीं गमिष्यसि । एषोऽहमचिराद्

३ भवन्तम्

स्वच्छन्दमेकचरमुज्ज्वलदानशक्ति-

मुत्सेकिना बलमदेन विगाह्यमानम् ।

बुद्ध्या निगृह्य वृषलस्य कृते क्रियाया-

मारण्यक गजमिव प्रवणीकरोमि ॥ २७ ॥

निष्क्रान्तौ ।

इति मुद्रालाभो नाम प्रथमोऽङ्कः ।

१ गृह्यता दुरात्मा भागुरायण (इति) M T, गृह्यतां दुरात्मा शकटदास इति ।
H गृह्यता द्वावप्येताविति H(K C L) २ उषसि T, अप्रभातायाम् M H ३ प्रकामोद्यता
in all but H(N) ४ उत्सेकिना in all but H(M) ५ मदजलेन T H(M)
६ विगाह्यमानम् M T विदह्यमानम् H विगाह्यमानम् H(K) ७ प्रगुणी in all but
T(M R).

राक्षसविचारो नाम
द्वितीयोऽङ्कः ।

ततः प्रविश्यत्याहितिण्डिकः ।

आहितुण्डिकः ।

जाणन्ति तन्तजुत्तिं जहट्टिद मण्डल अहिलिहन्ति ।

जे मन्तरक्खणपरा ते *सप्पणराहिवे उवअरन्ति ॥ १ ॥

आकाशे । अज्ज किं तुम भणासि । को तुम ति । अह खु आहितु-
ण्डिओ जिण्णविसो णाम । किं भणासि । अह वि अहिणा खेलिदु
६ इच्छामि ति । अह कदर उण अज्जो वित्ति उवजीविदि । किं
भणासि । राअउल्लसेवओहि ति । ण खेलदि ज्जेव अज्जो अहिणा ।
कह विअ । †अमन्तोमहिकुसलो वालग्गाही मत्तो मअगआरोहो
६ जिदैकासी राअउल्लसेवओ ति एदे तिण्णि विणासमणुहोन्ति ।
कह दिट्ठमत्तो आदिक्कन्तो । पुनराकाशे । अज्ज किं तुम भणासि । किं
एदेसु पेडअसमुग्गएसु ति । जीविआए सपादआ सप्पा । किं भणासि ।
९ पेक्खिदु इच्छामि ति । पसीददु अज्जो । अट्ठाण खु एद । ता जदि
कोदूहल एहि एदस्सि आवासे दसेमि । किं भणासि । एद खु अमच्च-
रक्खसस्स गेह । णत्थि अह्मारिसाण इह पवेसो ति । तेण गच्छदु
१२ अज्जो । जीविआए पसादेण अत्थि मे एत्थ पवेसो । कथ एसो वि
आदिक्कन्तो । स्वगतम् । आश्चर्यम् । चाणक्यमतिपरिगृहीत चन्द्रगुप्त-
मवलोक्य विफलमिव राक्षसप्रयत्नमवगच्छामि । राक्षसमतिपरिगृहीत
१५ च मलयकेतुमवलोक्य चलितमिव राज्याच्चन्द्रगुप्तमवगच्छामि । कुत ।

कौटिल्यधीरज्जुनिबद्धमूर्तिं मन्ये स्थिरां मौर्यनृपस्य लक्ष्मीम् ।

उपायहस्तैरपि राक्षसेन निरूप्यमाणाभिष लक्षयामि ॥ २ ॥

तदेवमनयोर्बुद्धिशालिनो सुसचिवयोर्विरोधे सशयितेव रौजलक्ष्मी ।

१ होन्ति H (M) . २ लद्धाहिआरो added before thus in all but H (M)
३ भंङ्गिणो added before this in all but H (M) ४ नन्दकुललक्ष्मी T
* Read णिवे । † Restore the passage to its original metrical
form as under — णोसहिकुसलो वालग्गाही मत्तो मअगआरोहो । जिअकासी
राउल्लसेवओ ति अ विणासमणुहोन्ति ॥

विरुद्धयोर्भृशमिव 'मन्त्रिमुख्ययो-
र्मेहावने वनगजयोरिवान्तरे ।

अनिश्चयाद् गजवशयेव भीतया
गतागतैर्ध्रुवमिह खिद्यते श्रिया ॥ ३ ॥

तद्यावदमात्यराक्षस पश्यामि । इति परिक्रम्य द्वारि स्थित ॥

जानन्ति तन्त्रयुक्तिं यथास्थित मण्डलमभिलिखन्ति ।

३ ये मन्त्ररक्षणपरास्ते सर्पनराधिपानुपचरन्ति ॥

। आर्यं किं त्व भणसि । कत्त्वामिति । अहं खल्व्वाहितुण्डिको जीर्णविषो
नाम । किं भणसि । अहमप्यहिना खलितुमिच्छामीति । अथ कतना
दधुनरार्यो वृत्तिमुपजीवति । किं भणसि । राजकुलसेवकोऽस्मीति । ननु
खेलत्येवार्योऽहिना । कथमिव । अमन्त्रौषधिकुशलो व्यालग्राही मत्तो मतङ्गजा
रोहो । जितकाशी राजकुलसेवक इत्येते त्रयो विनाशमनुभवन्ति । कथम् ।
९ दिष्टमात्रोऽतिक्रान्त । आर्यं किं त्व भणसि । किमेतेषु पेटकसमुद्रकैष्विति ।
जीविकाया सपादका सर्पा । किं भणसि । प्रेक्षितुमिच्छामीति । प्रसीदत्वार्य
अस्थान खल्वेतत् । तस्माद्यदि कुतूहलमेह्येतस्मिन्नावासे दर्शयामि । किं भण-
१२ सि । एतत् खल्व्वात्यराक्षसस्य गेह । नास्त्यस्माद्दृशानामिह प्रवेश इति । तेन
गच्छत्वार्य । जीविकाया प्रसादेनास्तिमेऽत्र प्रवेश । कथमेषोऽप्यतिक्रान्त ।

तत प्रविशत्यासनस्थ पुरुषेणानुगम्यमान सचिन्तो राक्षस ।

१५ राक्षसः । सवाप्सम् । कष्टम् ।

वृष्णानामिव नीतिविक्रमगुणव्यापारशान्ताद्विषां
नन्दानां विपुले कुलेऽकरुणया नीते नियत्या क्षयम् ।
चिन्तावेशसमाकुलेन मनसा रात्रिदिव जाग्रत-
३ सर्वैर्यं मम चित्रकर्मरचना भित्तिं विना घर्तते ॥४॥

अथ वा

नेदं विस्मृतभक्तिना न विषयव्यासङ्गमूढात्मना
प्राणप्रच्युतिर्भीरुणा न च मया नात्मप्रतिष्ठार्थिना ।
अत्यर्थं परदास्यमेत्य निपुण नीतौ मनो दीयते
देवः स्वगंमतोऽपि शात्रवधेनाराधित स्यादिति ॥५॥

आकाशमवलोकयन् । भगवति कमलालये भृशमगुणज्ञासि ।

आनन्दहेतुमपि देवमपास्य नन्द
सक्तोसि किं कथय वैरिणि मौर्यपुत्रे ।

दानाम्बुराजिरिव गन्धगजस्य नाशे
तत्रैव किं न चपले प्रलय गतासि ॥६॥

अपि चानभिजाते

पृथिव्यां किं दग्धा प्रथितकुलजा भूमिपतय.
पार्ति पाप मौर्ये यदासि कुलहीन कृतवती ।
प्रकृत्या वा काशप्रभवकुसुमप्रान्तचपला
पुरन्ध्रीणां प्रह्ला पुरुषगुणविज्ञानधिमुखी ॥७॥

अविनीते तदहमाश्रयोन्मूलनेनैव त्वामकामा करोमि । विचिन्त्य ।
मया तावत् सुहृत्तमस्य चन्दनदासस्य गृहे गृहजन निक्षिप्य नगरा-
३ निर्गच्छता न्याय्यमनुष्ठितम् । कुत । कुन्दुमपुराभियोग प्रत्यनुदासी-
नो राक्षस इति तत्रस्थानामस्माभि सहैककार्याणा देवपादोपजीविना
नोद्यम शिथिलीभविष्यति । चन्द्रगुप्तशरीरमभिद्रोग्धुमस्मत्प्रयुक्ताना
६ तिक्षणरसदादीनामुपसग्रहार्थं परकृत्योपजापार्थं च महता कोशसचयेन
स्थापित शकटदास । प्रतिक्षणमरातिवृत्तान्तोपलब्धये तत्सहतिभेद-
नाय च व्यापारिता सुहृदो जीवसिद्धिप्रभृतय । तत् किं बहुना ।

इष्टात्मजं सपदि सान्वय एव देवः
शार्दूलपोतमिव य परिपुष्य नष्टः ।
१ तस्यैव बुद्धिविशिखेन भिनन्नि मर्म
वर्मीभवेद्यदि न दैवममृष्यमाणम् १ ॥८॥

ततः प्रविशति कञ्चुकी ।

कञ्चुकी ।

काम नन्दमिध प्रमथ्य जरया चाणक्यनीत्या यथा
धर्मो मौर्य इव क्रमेण नगरे नीतः प्रतिष्ठां मयि ।
तं सप्रत्युपचीयमानमपि मे लब्धान्तरं सेवया
ल्लोभो राक्षसवञ्चिराय यतते जेतुं न शक्नोति च ॥९॥
परिक्रम्य । अयममात्यराक्षस । उपसृत्य । स्वस्ति भवते ।
राक्षसः । आर्यं जाजले अभिवाद्ये । प्रियवदक आसनमत्रभवत ।
३ पुरुषः । एद आसण । उन्नविसदु अज्जो ॥ एतदासनम् । उपविशत्वार्थः ।
कञ्चुकी । उपविश्य । कुमारो मलयकेतुरमात्य विज्ञापयति । चिरा-
त्प्रभृत्यार्थं परित्यक्तोचितशरीरसस्कार इति पीड्यते मे हृदयम् ।

१ प्रकृत्युप° H. २ तस्यैव M T H ३ असृष्यमानम् M. अक्षयमानम् T.H.

६यद्यपि स्वामिगुणा न शक्यन्ते विस्मर्तुं तथापि मद्भिज्ञापना मानयितु-
मर्हत्याय । आभरण दर्शयित्वा । इदमाभरण कुमारेण स्वशरीरादवतार्य
प्रेषित परिदधात्वमात्य ।

९राक्षसः । आर्य जाजले विज्ञाप्यतामस्मद्वचनात् कुमार विस्मृता
एव मया भवद्गुणपक्षपातेन स्वामिगुणा । किं तु ।

न तावन्निर्वीर्यैः परपरिभवाक्रान्तिकृपणै-
र्बहाम्यङ्गैरेभि प्रतनुमपि संस्काररचनाम् ।
न यावन्निशेषक्षपितरिपुपक्षस्य निहित
सुगाङ्गे हेमाङ्ग नृवर तव सिंहासनमिदम् ॥१०॥

कञ्चुकी । अमात्ये नेतरि सर्वमपि सुलभ कुमारस्य । तत् प्रतिमान्यता
कुमारस्य प्रथम प्रणय ।

३राक्षसः । आर्य कुमार इवानतिक्रमणीयवचनो भवान् । तदनुष्ठीयते
कुमारस्याज्ञा ।

कञ्चुकी । भूषयित्वा । स्वस्ति भवते । साधयाम्यह ।

६राक्षसः । आर्य अभिवादये ।

कञ्चुकी निष्क्रान्त ।

राक्षसः । प्रियवदक ज्ञायता कोऽप्यस्मद्दर्शनार्थी द्वारि तिष्ठति ।

९पुरुषः । न अमच्चो आणवेदि । परिक्रम्याहितुण्डिक दृष्ट्वा । अज्ज को तुमम् ॥
यदमात्य आशापयति । आर्य कस्वम् ।

आहितुण्डिकः । मद् अह खु आहितुण्डिको । इच्छामि अमच्चस्स पुरदो

१२ सप्पेहिं खेलिदु ॥ भद्र अह खल्वाहितुण्डिक । इच्छाम्यमात्यस्य पुरत सर्पे
खेलितुम् ।

पुरुषः । च्चिट्ठ जाव अमच्चस्स णिवेदेमि । राक्षसमुपसृत्य । अमच्च

१५ एसो खु सप्पजीवी इच्छदि सप्पेहिं अमच्चस्स पुरदो खेलिदु ॥ तिष्ठ
यावदमात्याय निवेदयामि । अमात्य एष खलु सर्पजीवीच्छति सर्पैरमात्यस्य
पुरत खेलितुम् ।

१८ राक्षसः । वामाक्षिस्पन्दन सूचयित्वा स्वगतम् । कथम् *प्रथममेव सर्पदर्श-
नम् । प्रकाशम् । प्रियवदक न न कुतूहल सर्पदर्शने । तत् परितोष्य
विसर्जयेनम् ।

२१ पुरुषः । ज अमच्चो अ णवेदि । आहितुण्डिकमुपसृत्य । अज्ज एसो खु दे दसणफलेण अमच्चो पसाद करोदि । ण उण दसणेण ॥ यदमात्य आज्ञापयति । आर्य एष खलु ते दर्शनफलेनामात्य प्रसाद करोति । न २४धुनदर्शनेन ।

आहितुण्डिकः । भद् विण्णवेहि मह वअणेण अमच्च । ण केवल अह सप्पजीवी पाउअकवी खु अह । ता जइ मे अमच्चो दसणेण पसाद ण २७करोदि तदो एद पत्तअ वाचेदु पसीददु त्ति ॥ भद्र विज्ञापय मम वचने नामात्यम् । न केवलमह सर्पजीवी प्राकृतकवि खल्वहम् । तस्माद्यदि मेऽमात्यो दर्शनेन प्रसाद न करोति तत एतत् पत्रक वाचयितु प्रसीदत्विति ।

३०पुरुषः । पत्र गृहीत्वा राक्षसमुपसृत्य । अमच्च एसो खु आहितुण्डिको विण्णवेदि । ण केवल अह सप्पजीवी पाउअकवी खु अह । ता जइ मे अमच्चो दसणेण पसाद ण करोदि तदो एद पत्तअं वाचेदु पसी- ३३ददु त्ति ॥ अमात्य एष खल्वआहितुण्डिको विज्ञापयति । न केवलमह सर्पजीवी प्राकृतकवि खल्वहम् । तस्माद्यदि मेऽमात्यो दर्शनेन प्रसाद न करोति तत एतत् पत्रक वाचयितु प्रसीदत्विति ।

३६राक्षसः । पत्र गृहीत्वा वाचयति ।

पाऊण णिरवसेस कुसुमरस अत्तणो कुसलदाए ।

ज उग्गिरेइ भमरो तं अण्णाण कुणइ कज्ज ॥११॥

पीत्वा निग्वशेष कुसुमरसमात्मन कुशलतया ।

यदुद्गिरति भ्रमरस्तदन्येषामज्ञाना च करोति कार्यम् ॥

विचिन्त्य स्वगतम् । अये कुसुमपुरवृत्तान्तज्ञोऽह भवत्प्रणिधिरिति गाथार्थः । कार्यव्यग्रत्वान्मनस प्रभूतत्वाच्च प्रणिधीना विस्मृतम् । ३३इदानीं स्मृतिरुपलब्धा । व्यक्तमाहितुण्डिकच्छन्नना विराधगुप्तेनानेन भवितव्यम् । प्रकाशम् । प्रियवदक प्रवेशयैन्म् । सुकविरेव । श्रोतव्यमस्माभि सुभाषितम् ।

६पुरुषः । ज अमच्चो अणवेदि । आहितुण्डिकमुपसृत्य । उपसप्पदु अज्जो ॥ यदमात्य आज्ञापयति । उपसर्पत्वार्थः ।

आहितुण्डिकः । नाट्येनोपसृत्य विलोक्य च स्वगतम् । अयममात्यराक्षसः
वामां बाहुलतां निवेद्य शिथिल कण्ठे विवृत्तानना
स्कन्धे दक्षिणया बलाग्निहितयाप्यङ्के पतन्त्या मुहुः ।
गाढालिङ्गनसङ्गपीडितमुख यस्योद्यमाशङ्किनी
मौर्यस्योरासि नाधुनापि कुरुते वामेतर श्री. स्तनम् ॥१२॥

प्रकाशम् । जेदु अमच्चो ॥ जयत्वमात्य ।

राक्षसः । विलोक्य । अये विराध—। इत्यर्धोक्ते विरुदस्मृतिः । प्रिय-
श्वदक भुजङ्गैरिदानीं विनोदयाम । तद्विश्रम्यता परिजनेन । त्वमपि
स्वाधिकारमशून्य कुरु ।

पुरुषः । न अमच्चो आणवेदि । इति सपरिजनो निष्कान्तः ॥ यदमात्य
१आज्ञापयति ।

राक्षसः । सखे विराधगुप्त इदमासनमास्यताम् ।

विराधगुप्तः । यदाज्ञापयत्यमात्य । उपविष्ट ।

१२राक्षसः । निर्वर्ण्य सबाष्पम् । अहो देवपादोपजीविनो जनस्यावस्था ।

विराधगुप्तः । अलममात्य शोकेन । नातिचिरादमात्योऽस्मान् पुन पुरा
तनीमवस्थामारोपयिष्यति ।

१५राक्षसः । सखे वर्णय कुसुमपुरवृत्तान्तम् ।

विराधगुप्तः* । अमात्य विस्तीर्णः कुसुमपुरवृत्तान्तः । तत् कुतः
प्रभृति वर्णयामि ।

१८राक्षसः* । सखे चन्द्रगुप्तस्य †नगरप्रवेशात् प्रभृत्यस्मत्प्रयुक्तैस्तीक्ष्णर-
सदादिभिः किमनुष्ठितमिति श्रोतुमिच्छामि ।

विराधगुप्तः । एष कथयामि । अस्ति तावच्छक्यवनकिरातकाम्बोज-

२१पारसीकबाह्लीकप्रभृतिभिश्चाणक्यमतिपरिगृहीतैश्चन्द्रगुप्तपर्वतेश्वरबलैरुदधि-
भिरिव प्रलयोच्चलितसलिलैः समन्तादुपरुद्ध कुसुमपुरम्—

राक्षसः । शस्त्रमाकृष्य ससभ्रमम् । आ मयि स्थिते क कुसुमपुरमुप-

२४रोत्स्यति । †विराधगुप्त क्षिप्रमिदानीम्—

१ इत्यर्धोक्ते । ननु प्ररुदस्मश्रु । † इत्यर्धोक्ते । विरुदस्मश्रु । ‡

२ (प्र) वीरक in all but H(M)

*Omit the two speeches †Read नन्दभवनप्रवेशात् ।

४ [सुद्राराक्षसम्]

प्राकार परितः शरासनधरैः *क्षिप्र परिक्रम्यतां
द्वारेषु द्विरदैः प्रतिद्विपघटाभेदक्षमैः स्थायिताम् ।
मुक्त्वा मृत्युभय प्रहर्तुमनसः शत्रोर्बले दुर्बले
ते निर्यान्तु मया सहैकमनसो येषामभीष्ट यशः ॥१३॥

विराधगुप्तः । अमात्य अलमावेगेन । वृत्तमिदं वर्णयते ।

राक्षसः । निश्चयः । कथं वृत्तमिदम् । मया पुनर्ज्ञातं स एवायं कालः
३इति । शस्त्रमुत्सृज्य साक्षम् । हा देव सर्वार्थसिद्धे स्मरति ते राक्षस
प्रसादानाम् । त्वमत्र संग्रामकाले

यत्रैषा मेघनीला चरति गजघटा राक्षसस्तत्र याया-

देतत् पारिप्लवाभः प्लुतिं तुरगबलं वार्यतां राक्षसेन ।

पत्नीनां राक्षसोऽन्तं नयतु बलमिति प्रेषयन् मध्यमाञ्जा-

मञ्जालीः प्रीतियोगात्स्थितमिव नगरे राक्षसानां सहस्रम् ॥१४॥

विराधगुप्तः । ततः समन्तादुपरुद्धं कुसुमपुरमवलोक्य बहुदिवसप्रभृति
महदुपरोधवैशसमुपरि पौराणां परिवर्तमानमसहमाने तस्यामवस्थाया
३पौरजनापेक्षया सुरङ्गमेत्यापक्रान्ते तपोवनाय देवे सर्वार्थसिद्धौ स्वामि-
विरहात् प्रशिथिलीकृतप्रयत्नेषु युष्मद्वलेषु जयघोषणाव्याघातादिसाहसा-
नुमितान्तर्नगरवासिषु पुनर्नन्दराज्यप्रत्यानयनाय सुरङ्गया बहिरपगतेषु
६युष्मासु चन्द्रगुप्तनिघनाय युष्मत्प्रयुक्तया विषकन्यया घातिते तपस्विनि
पर्वतेश्वरे—

राक्षसः । सखे पश्याश्चर्यम् ।

कर्णेनेव विषाङ्गनैकपुरुषव्यापादिनी रक्षिता

हन्तु शक्तिरिवाञ्जुनं बलवती या चन्द्रगुप्त मया ।

सा विष्णोरिव विष्णुगुप्तहतकस्यात्यन्तिकप्रीतये

हैहिसिन्धेयमिवैत्यं पर्वतनृपं तद्वध्यमेघावधीत् ॥१५॥

विराधगुप्तः । अमात्य दैवस्यात्र कामचारः । किं क्रियताम् ।

राक्षसः । ततस्ततः ।

३विराधगुप्तः । पितृवधत्रासादपक्रान्ते कुमारे मलयकेतौ विश्वासिते
पर्वतेश्वरभ्रातरि वैरोधके प्रकाशिते च चन्द्रगुप्तस्य नन्दभवनप्रवेशे

१ नन्द in all but H (M N) २ सुरङ्गमेत्य omitted in H (M N)

* Read वप्र परि क्रम्यता- † Omit ततः समन्तादुपरुद्धं कुसुमपुरम्

चाणक्येनाहूयाभिहिता सर्व एव कुसुमपुरवासिन सूत्रधारा । सावत्स
 ६रिकादेशादधार्धरात्रसमये* चन्द्रगुप्तस्य नन्दभवनप्रवेशो भविष्यति । अतः
 प्रथमद्वारात् प्रभृति सस्क्रियता राजभवनमिति । तत सूत्रधारैरभिहि-
 तम् । आर्य प्रथममेव देवस्य चन्द्रगुप्तस्य नन्दभवनप्रवेशो भविष्यतीति
 ९सूत्रधारेण दारुवर्मणा कनकतोरणन्यासादिभि सस्कारविशेषै सस्कृतं
 प्रथम राजभवनद्वारम् । अस्माभिरिदानीमभ्यन्तरे सस्कार आधेय इति ।
 ततश्चाणक्यबटुनानादिष्टेन दारुवर्मणा सस्कृत राजभवनद्वारमिति परि-
 १०तुष्टेन सुचिर दारुवर्मणो दाक्ष्य प्रशस्याभिहितम् । अचिरादस्य दाक्ष्यस्य
 फल दारुवर्मन्नाधिगमिष्यसीति ।

राक्षसः । बोद्वेगम् । कुतश्चाणक्यबटो परितोष । अफलमनिष्टफल वा
 १२दारुवर्मण प्रयत्नमवगच्छामि । यदनेन बुद्धिमोहादथ वा राजभक्ति-
 प्रकर्षान्नियोगकालमप्रतीक्षमाणेन जनितश्चाणक्यबटोश्चेतसि बलवान्
 विकल्पः ।

१५विराधगुप्तः । ततश्चाणक्यहतकेनानुकूललभ्रवशाद्धार्धरात्रसमये †चन्द्र-
 गुप्तस्य नन्दभवनप्रवेशो भविष्यतीति शिल्पिन पौराश्च गृहीतार्थान्
 कृत्वा तस्मिन्नेव क्षणे पर्वतेश्वरभ्रातर वैरोधकमेकासने चन्द्रगुप्तेन सहो-

१८पविश्य कृत पृथ्वीराज्यविभाग ।

राक्षसः । किमतिस्त्वष्ट पर्वतेश्वरभ्रात्रे वैरोधकाय पूर्वप्रतिश्रुत राज्यार्धम् ।

विराधगुप्तः । अथ किम् ।

२१राक्षसः । स्वगतम् । नियतमतिधूर्तेन तस्यापि कमप्युपाशुवधमाकलय्य
 पर्वतेश्वरविनाशेन जनितस्यायशस परिहारार्थमेषा लोकप्रसिद्धिरुपर-
 चित्ता । प्रकाशम् । ततस्तत ।

२४विराधगुप्तः । तत †प्रथममेव प्रकाशिते चन्द्रगुप्तस्यार्धरात्रे नन्दभवन-
 प्रवेशे कृतामिषेके विमलमुक्तागुणपरिक्षेपोपराचितपट्टमयप्रावरणप्रच्छादि-
 तशरीरे मणिमयमुकुटनियमितरुचिरमौलौ सुरभिकुसुमवैकशिकावभासित-

२७विपुलवक्ष स्थले परिचितदर्शनैरप्यनभिज्ञायमानाकृतौ चाणक्यहतका-

१ पूर्व^० H (N L) २ दाक्ष्यस्यानुरूप फल in all but H(P M) ३ उपरचिता
 MH, उपचिता T

* Omit अर्धरात्रसमये † Omit चन्द्रगुप्तस्य .. क्षणे

¶ Omit प्रथममेव . . प्रवेशे

देशाच्चन्द्रगुप्तोपवाह्या चन्द्रलेखा नाम गजवशामारुह्य चन्द्रगुप्तानुया-
यिना राजलोकैनानुगम्यमाने देवस्य नन्दस्य भवनं प्रविशति वैरोधके
३० युष्मत्प्रयुक्तेन सूत्रधारेण दारुवर्मणा चन्द्रगुप्तोऽयमिति मत्वा तस्योपरि
पातनाय सज्जीकृतं यन्त्रतोरणम् । अत्रान्तरे बहिर्निगृहीतवाहनेषु चन्द्र-
गुप्तानुयायिषु युष्मत्प्रयुक्तेन चन्द्रगुप्तनिषादिना *बर्बरकेण कनकदण्डिका-
३३न्तर्निहितामसिपुत्रिकामाकण्डुकामेनावलम्बिता करेण कनकशृङ्खलाल-
म्बिनी कनकदण्डिका ।

राक्षसः । स्वगतम् । उभयोरप्यस्थाने यत्नः ।

३६ विराधगुप्तः । अथ जघनाभिघातमुत्प्रेक्षमाणा गजवधूरतिजवनतया
गत्यन्तरमारूढवती । ततः प्रथमगत्यनुरोधप्रत्याकलितमुक्तेन प्रभ्रष्टलक्ष्य
पतता यन्त्रतोरणेनाकृष्टकृपाणीव्यग्रपाणिरनासादयत्नेव चन्द्रगुप्ताशया
३९ वैरोधकं हतस्तपस्वी बर्बरकः । ततो दारुवर्मणा यन्त्रतोरणनिपातनादा-
त्मवधमाकलय्य पूर्वमेवोत्तुङ्गतोरणस्थलमारूढेन यन्त्रघट्टनबीजलोहकील-
मादाय हस्तिनीगत एव हतो वैरोधकः ।

४२ राक्षसः । कष्टमनर्थद्वयमापतितम् । न हतश्चन्द्रगुप्तो हतौ वैरोधकबर्ब-
रकौ दैवेन । अथ सूत्रधारो दारुवर्मा कथम् ।

विराधगुप्तः । वैरोधकपुरसरेण पदातिलोकैर्नैष लोष्टघातः हतः ।

४५ राक्षसः । साह्यम् । अहो वत्सलेन सुहृदा दारुवर्मणा वियुक्ताः स्मः ।
अथ तेन मिषजाभयदत्तेन किमनुष्ठितम् ।

विराधगुप्तः । सर्वमनुष्ठितम् ।

४८ राक्षसः । सहर्षम् । अपि हतश्चन्द्रगुप्तः ।

विराधगुप्तः । दैवान्न हतः ।

राक्षसः । सविषादम् । तत् किमिति कैथयसि सर्वमनुष्ठितमिति ।

५१ विराधगुप्तः । कल्पितमनेन थोगचूर्णमिश्रितमौषधं चन्द्रगुप्ताय । तत्
प्रत्यक्षीकुर्वता चाणक्येन कनकभाजने वर्णान्तरमुपलभ्याभिहितश्चन्द्रगुप्तः ।
वृषलसविषमिदमौषधम् । न पातव्यमिति ।

१ त्रयः म(म) २ परितुष्ट कथं म म ३ विष म ४ पानक.. न्तरगतसुप°
म(BC)

* Read बर्बरकेणान्तर्नि°

५४ राक्षसः । शठ खलुसौ बटु । अथ स वैद्य कथम् ।

विराधगुप्तः । तदेवौषध पायित उपरत ।

राक्षसः । सविषादम् । अहो महान् विज्ञानराशिरुपरत । अथ शय-

५७ नाधिकृतस्य प्रमोदकस्य किं वृत्तम् ।

विराधगुप्तः । यदितरेषाम् ।

राक्षसः । सोद्रेगम् । कथमिव ।

६० विराधगुप्तः । स खलु मूर्खस्त युष्माभिरतिसृष्टमर्थराशिं महता व्यये-
नोपभोक्तुमारब्ध । ततः कुतोऽयं भूयान् धनागम इति पृच्छ्यमानो
यदा वाक्यभेदान् बहूनगमत् तदा चाणक्येन विचित्रेण वधेन व्यापादित ।

६३ राक्षसः । सोद्रेगम् । कथमत्रापि दैवेनोपहता वयम् । अथ शयितस्य
चन्द्रगुप्तस्य शरीरे प्रहर्तुमस्मत्प्रयुक्तानां नरपतिशयनगृहस्यान्तर्भित्ति
सुरङ्गामेत्य निवसता बीभत्सकादीनां को वृत्तान्तः ।

६६ विराधगुप्तः । दारुणः ।

राक्षसः । सावेगम् । न खलु विदितास्ते तत्र निवसन्तः ।

विराधगुप्तः । अथ किम् । प्राक् चन्द्रगुप्तप्रवेशात् प्रविष्टमात्रेणैव दुरा-

६९ त्मना चाणक्येन शयनगृहं निपुणमवलोकयता कस्माच्चिद्भित्तिच्छिद्राद्
गृहीतभक्तावयवा निष्कामन्तीं पिपीलिकापाङ्क्तिमालोक्य पुरुषगर्भमेतद्

गृहमिति* गृहीतार्थेन दाहितं तच्छयनगृहम् । तस्मिन् दृश्यमाने धूमा-

७२ वरुद्धदृष्टयः प्रथमपिहितमनधिगम्य द्वारं सर्व एव बीभत्सकादयो ज्वल-
नमुपगताः ।

राक्षसः । साक्षम् । सखे पश्य दैवसपदं दुरात्मनश्चन्द्रगुप्तस्य ।

कन्या तस्य वधाय या विषमयी गूढं प्रयुक्ता मया

दैवात् पर्वतकस्तया विनिहतो यस्तस्य राज्यार्धहृत् ।

ये शस्त्रेषु रसेषु च प्रणिहितास्तैरेव ते घातिता

मौर्यस्यैव फलन्ति हन्त विविधश्रेयांसि मन्नीतयः ॥१६॥

विराधगुप्तः । †अमात्य तथापि प्रारब्धमपरित्याज्यमेव । पश्यत्वमात्य ।

प्रारभ्यते न खलु विघ्नभयेन नीचैः ।

प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।

* ११ Omī gṛham । † Omī amātya

विघ्नैः पुन. पुनरपि प्रतिहन्यमाना'
प्रारब्धमुत्तमगुणा' न परित्यजन्ति' ॥१७॥

राक्षसः । प्रारब्धमपरित्याज्यमेवेति प्रत्यक्ष भवत. । ततस्तत. ।
विराधगुप्तः । तत प्रभृति चन्द्रगुप्तशरीरे सहस्रगुणमप्रमत्तश्चाणक्य
३एभ्य एतादृश भवतीत्यन्विष्य निगृहीतवान् कुसुमपुरनिवासिनो युष्मदी-
यानासुपुरुषान् ।

राक्षसः । सावेगम् । अथ के के निगृहीता. ।
६विराधगुप्तः । प्रथम तावत् क्षपणको जीवसिद्धि सनिकार नगरा-
न्निर्वासित ।

राक्षसः । स्वगतम् । एतत् तावत् सख्यम् । न निष्परिग्रह स्थानभ्रंश
पीडयति । प्रकाशम् । वयस्य कमपराधमुद्दिश्य निर्वासित ।
विराधगुप्तः । एष राक्षसप्रयुक्तो विषकन्यया पर्वतेश्वर व्यापादितवानिति ।

राक्षसः । स्वगतम् । साधु कौटिल्य साधु । स्वस्मिन्

परिहृतमयशः पातितमस्मासु च घातितोऽर्धराज्यहरः ।
एकमपि नीतिबीज बहुफलतामेति यस्य तव ॥ १९ ॥

प्रकाशम् । ततस्तत ।

विराधगुप्तः । ततश्चन्द्रगुप्तशरीरमभिद्रोग्धुमनेन व्यापारिता दारुवर्मा-
३दय इति नगरे प्रख्याप्य शकटदास. शूलमारोपित. ।

राक्षसः । सखम् । हा सखे शकटदास । अयुक्तस्तवायमीदृशो मृत्यु ।
अथ वा स्वाम्यर्थमुपरतो न शोच्यस्त्वम् । वयमेव शोच्या ये नन्दकुल-
६विनाशेऽपि जीवितुमिच्छामः ।

विराधगुप्तः । नैवम् । स्वाम्यर्थ एव साधयितव्य * इति^५ ।

१ गुणास्त्वमिवोद्भङ्गन्ति M H २ After this all but H (M N Be) insert अपि च ।

किं शेषस्य भ्रव्यथा न वपुषि क्षमा न क्षिपत्येष यत् ।

किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चल ॥

किं त्वङ्गीकृतमुत्सृजन् कृपणवच्छ्लाघ्यो जनो लज्जते ।

निर्वाह प्रतिपन्नवस्तुषु सतामेकं हि गोत्रव्रतम् ॥

३ अयुक्तरूप^० I ४ इति प्रयतसे I

* Read इह

राक्षसः । 'अस्माभिरमुमेवार्थमालम्ब्य' न जिजीविषाम् ।
परलोकगतो देवः कृतञ्जैर्नानुगम्यते ॥ २० ॥

विराधगुप्तः । अमात्य नैतदेवम् ।

गुप्त्वाभिरमुमेवार्थमालम्ब्य न जिजीविषाम् ।
परलोकगतो देवः कृतञ्जैर्नानुगम्यते ॥ २१ ॥

राक्षसः । सखे कथ्यतामपरस्यापि सुहृद्व्यसनस्य श्रवणे सज्जोऽसि ।

विराधगुप्तः । एतदुपलभ्य चन्दनदासेनापवाहितममात्यकलत्रम् ।

३ राक्षसः । क्रूरस्य चाणक्यबटोर्विरुद्धमयुक्तमनुष्ठित तेन ।

विराधगुप्तः । नन्वयुक्ततर सुहृद्द्रोह ।

राक्षसः । ततस्तत ।

६ विराधगुप्तः । ततो याच्यमानेनापि यदा न समर्पितमनेनामात्यकलत्र
तदातिकुपितेन चाणक्यबटुना—

राक्षसः । सावेगम् । न खलु व्यापादित ।

९ विराधगुप्तः । न हि । गृहीतसार सपुत्रकलत्र संयम्य बन्धनागारे
निक्षिप्त ।

राक्षसः । तत् किं परिगुष्टं कथयस्यपवाहित राक्षसकलत्रमिति । ननु

१२ वक्तव्य सयमितं सपुत्रकलत्रो राक्षस इति ।

प्रविश्य पटाक्षपण पुरुषः । जेदु अमच्चो । एसो खु सअडदासो पडिहार-
भूमि उवट्टिदो ॥ जयत्वमात्य । एष खलु शकटदासः प्रतीहारभूमिसुपस्थितः ।

१५ राक्षसः । अपि सत्यम् ।

पुरुषः । अमच्चपादोवजीविणो ण अल्लिअं मन्तिदु जाणन्ति ॥ अमात्य-
पादोपजीविनो नालीक मन्त्रयितु जानन्ति ।

१८ राक्षसः । सखे विराधगुप्त कथमेतत् ।

विराधगुप्तः । रक्षति भवितव्यता ।

राक्षसः । प्रियंवदक यद्येव तत् किं चिरयसि । क्षिप्र प्रवेश्य समाश्वा-

२१ सय माम् ।

पुरुषः । ज अमच्चो आणवेदि । निष्कान्त ॥ यदमात्य आज्ञापयति ।

१ अस्माकम् M २ अवलम्ब्य जिजीविषा । M, अवलम्ब्य जिजीविषाम् H.

३ The speech is omitted T ४ उपरुडसाध्वसेन M, सौहादेन H added
after चन्दन°

तत प्रविशति सिद्धार्थकेनानुगम्यमान शकटदासः ।

२४शकटदासः । स्वगतम् ।

दृष्ट्वा मौर्यमिव प्रतिष्ठितपद शूल धरिञ्च्यास्तले
तल्लक्ष्मीमिव चेतनाप्रमथनीमुद्वा^१ च वध्यस्त्रजम् ।
श्रुत्वा स्वाम्यपरोपरोद्भविषमानाघाततूर्यस्वनान्
न ध्वस्त प्रथमोभिघातकठिन मन्ये मदीय मनः ॥ २२ ॥

विलोक्य सहर्षम् । अयममात्यराक्षसस्तिष्ठति य एष
अक्षीणभक्तिः क्षीणेऽपि नन्दे स्वाम्यर्थमुद्ग्रहन् ।
पृथिव्यां स्वामिभक्ताना प्रमाणे परमे स्थितः ॥२३॥

उपसृत्य । जयत्वमात्य ।

राक्षसः । विलोक्य सहर्षम् । सखे शकटदास दिष्ट्या कौटिल्यगोचर-
गतोऽपि त्व दृष्टोऽसि । तत् परिष्वजस्व माम् ।

शकटदासस्तथा करोति ।

राक्षसः । चिर परिष्वज्य । इदमासनमास्यताम् ।

१शकटदासः । यदाज्ञापत्यमात्य । इत्युपविष्ट ।

राक्षसः । सखे शकटदास कोऽस्य मे हृदयानन्दस्य हेतुः ।

शकटदासः । सिद्धार्थक निर्दिश्य । अनेन प्रियमुद्गदा सिद्धार्थकेन
१घातकान् विद्रान्य वध्यस्थानादपहृतोऽस्मि ।

राक्षसः । सहर्षम् । भद्र सिद्धार्थक काममपर्याप्तमिदमस्य प्रियस्य । तथापि
गृह्यताम् । इति स्वगान्नादवतार्य भूषणानि प्रयच्छति ।

१२सिद्धार्थकः । गृहीत्वा पादयोर्निपत्य । अमच्च एत्थ मे पढमपविट्टस्स णत्थि

कोवि परिचिदो जत्थ एद अमच्चस्स पसाद णिक्खिअविअ णिन्वुदो भवि-
स्स । ता इच्छामि अह इमाए मुद्हाए मुद्दिअ अमच्चस्स भण्ढाआरे-

१५ठाविदु । जदा मे पओअण भविस्सदि तदा गोह्मिस्स ॥ अमात्य अत्र मे
प्रथमप्रविष्टस्य नास्ति कोऽपि परिचितो यत्रैतममात्यस्य प्रसाद निक्षिप्य निर्हृतो

भविष्यामि । तस्मादिच्छाम्यहमनया मुद्रया मुद्रयित्वामात्यस्यैव भाण्डागारे

१८स्थापयितुम् । यदा मे प्रयोजन भविष्यति तदा ग्रहीष्यामि ।

१ चेतस H २ उन्मुच्य वच्य^० M, मूर्धावबद्ध T ३ कौटिल्य...गतोऽपि
omitted H ४ स्वगतम् । अञ्जं ख अज्जोवदेसो । होडु । तह करिस्सं । प्रकाशम् ॥
अर्थ खत्वार्योपदेश । भवतु । तथा करिष्यामि । added before thus T H. स्वगतम् ।
एवं ख अज्जोवदेसेण करिस्सं । प्रकाशम् ॥ एवं खत्वार्योपदेशेण करिष्यामि । M

राक्षसः । भवतु । को दोष । शकटदास एव क्रियताम् ।

शकटदासः । यदाज्ञापयत्यमात्य । मुद्रा विलोक्य जनान्तिकम् । अमात्य

२१ भवन्नामाङ्कितेय मुद्रा ।

राक्षसः । विलोक्यात्मगतम् । सत्यम् । नगरान्निष्क्रामतो मम हस्ताद्
ब्राह्मण्योत्कण्ठाविनोदार्थं गृहीता । कथमस्य हन्तमुपागता । प्रकाशम् ।

२४ भद्र सिद्धार्थक कुतस्त्वयेयमधिगता ।

सिद्धार्थकः । अमच्च अत्थि कुसुमपुरे मणिआरसेट्टी चन्दणदासो णाम ।

तस्स गेहदुआरे पडिदा मए उवलद्धा ॥ अमात्य अस्ति कुसुमपुरे मणि

२७ कारश्रेष्ठी चन्दनदासो नाम । तस्य गेहद्वारपरिसरे पतिता मयोपलब्धा ।

राक्षसः । युज्यते ।

सिद्धार्थकः । अमच्च किं एत्थ जुज्जदि ॥ अमात्य किमत्र युज्यते ।

३० राक्षसः । महाधनाना गृहद्वारि पतितस्यैवविधस्योपलब्धि ।

शकटदासः । सखे सिद्धार्थक अमात्यनामाङ्किते- मुद्रा । तदितो बहु-
तरणार्थेन भवन्तममात्यस्तोषायिष्याति । दीयतामेषा ।

३३ सिद्धार्थकः । अज्ज ण एसो मे पसादो ज अमच्चो इमाए मुद्दाए
परिगह करेदि । इति मुद्रामर्षयति ॥ आर्यं नन्वेष मे प्रसादो यदमात्योऽस्या
मुद्राया. परिग्रह करोति ।

३६ राक्षसः । सखे शकटदास अनयैव मुद्रया स्वाधिकरे वर्तितय भवता ।

शकटदासः । यदाज्ञापयत्यमात्य ।

सिद्धार्थकः । अमच्च विण्णवणीअ किं वि अत्थि ॥ अमात्य विशापनीय

३९ किमप्यस्ति ।

राक्षसः । भद्र ब्रूहि विश्रब्धम् ।

सिद्धार्थकः । जाणादि य्येव अमच्चो जह चाणक्यबहुअस्स विप्पिअ

४२ कदुअ णत्थि मे पुणो पाडलिउत्ते पवेसो । ता इच्छामि अह अमच्च-

चरणे सुस्सुसिदु ॥ जानात्येवामात्यो यथा चाणक्यबटुकस्य विप्रिय कृत्वा
नास्ति मे पुन. पाटलिपुत्रे प्रवेश. । तस्मादिच्छाम्यहममात्यचरणवेव शुश्रू

४५ षिट्टम् ।

राक्षसः । मद्र प्रिय न । त्वदभिप्रायापरिज्ञानान्तरितोऽयमस्मदनुनय ।
तदेव क्रियताम् ।

५८ सिद्धार्थकः । सहर्षम् । अणुगिहिदोद्धि ॥ अनुग्रहीतोऽस्मि ।

राक्षमः । सखे शकटदास विश्रामय सिद्धार्थकम् ।

शकटदासः । यदाज्ञापयत्यमात्य । सिद्धार्थकेन सह निष्कान्त ।

५९ राक्षसः । सखे विराधगुप्त वर्णय वृत्तशषम् । अपि क्षमन्तेऽस्मदुपजाप
*चन्द्रगुप्तप्रकृतयः ।

विराधगुप्तः । बाढम् । क्षमन्ते । ननु प्रकाशमवगम्यते—

५४ राक्षसः । सखे किं तत्र प्रकाशम् ।

विराधगुप्तः । § इदं तत्र प्रकाशम् । मलयकेतोरपक्रमणात् कुपितश्चन्द्र-
गुप्तश्चाणक्यस्योपरीति । चाणक्योऽपि जितकाशितया तैस्तेराज्ञामङ्गै-
५७श्चन्द्रगुप्तस्य चेत पीडामुपाचिनोति । इति ममाप्यनुभवः ।

राक्षसः । सहर्षम् । सखे विराधगुप्त गच्छ त्वमनेनैवाहितुण्डिकच्छ-
धना पुन कुमुमपुरम् । तत्र मे सुहृद् वैतालिकव्यञ्जनः †स्तनकलशो
६० नाम प्रतिवसति । स त्वया मद्रचनाद्वाच्य । चाणक्येन क्रियमाणेष्व-
ज्ञामङ्गेषु चन्द्रगुप्तत्वया समुत्तेजनसमर्थं श्लोकैरुपश्लोकयितव्यः ।
कार्यं चातिनिभृत करभक्हस्तेन सदेष्टव्यमिति ।

६३ विराधगुप्तः । यदाज्ञापयत्यमात्य । निष्कान्तः ।

प्रविश्य पुरुषः । जेदु अमच्चो । अमच्च सअडदासो विण्णवेदि । एदे
खु तिणिण अलकारविसेसा विक्कीअन्दि । ता † पच्चक्खीकरेदु अमच्चो ति ॥
जयत्वमात्य । अमात्य शकटदासो विश्रामयति । एते खलु त्रयोऽलकार-
६६ विशेषा विक्रीयन्ते । तत् प्रत्यक्षीकरोत्वमात्य इति ।

राक्षसः । विलोक्यात्मगतम् । महार्हाण्याभरणानि । प्रकाशम् । मद्र
उच्यता शकटदास । परितोष्य विक्रेतार गृह्यन्तामिति ।

६९ पुरुषः । ज अमच्चो आणवेदि । निष्कान्तः ॥ यदमात्य आशापयति ।

१ (ननु) यथाप्रधान (वल प्रकाश) मनुगच्छन्त्येव । म त ह २ कारणम् म ह .

३ ° क्रमणात् प्रश्रुति in all but ह (क)

*Omit चन्द्रगुप्त § Omit इदं तत्र प्रकाशम् । †Read स्तनकलशो. ‡Read ते .

राक्षसः । यावदहमपि कुसुमपुराय करभक प्रेषयामि । उत्थाय । अपि
नाम दुरात्मनश्चाणक्याच्चन्द्रगुप्तो भिद्येत । अथ वा

मौर्यस्तेजसि सर्वभूतलभुजामाज्ञापको वर्तते
चाणक्योऽपि मदाश्रयाद्यमभूद्राजेति जातस्मयः ।
राज्यप्राप्तिकृतार्थमेकमपर तीर्णप्रतिक्षणव
सौहार्दात् कृतकृत्यतैव नियत लब्धान्तरा भेत्स्यति ॥२४॥

निष्क्रान्त ।

इति राक्षसविचारो नाम द्वितीयोऽङ्कः ।

कृतककलहो नाम
तृतीयोऽङ्क ।

ततः प्रविशति कञ्चुकी ।

कञ्चुकी ।

रूपादीन् विषयान् निरूप्य करणैर्यैरात्मलाभस्त्वया
लब्धस्तेष्वपि चक्षुरादिषु हताः स्वार्थावबोधक्रियाः ।
अङ्गानि प्रसभ त्यजन्ति पटुतामाज्ञाविधेयानि ते
न्यस्तं मूर्ध्नि पदं तथैव जरया तृष्णे मुधा ताम्यसि ॥१॥

परिक्रम्याकाशे । भो भो सुगाङ्गप्रासादाधिकृता सुगृहीतनामा देवश्चन्द्र-
गुप्तः समाज्ञापयति । प्रवृत्तकौमुदीमहोत्सव कुसुमपुरमवलोकयितु-
रेमिच्छामि । तत्सस्क्रियन्ता सुगाङ्गप्रासादस्य भूमय इति । पुनराकाशे ।
किं ब्रूथ । आर्य किमविदित एवाय देवस्य कौमुदीमहोत्सवप्रतिषेध
इति । आ. दैवोपहता किमनेन वः प्राणहरेण कैथोपोद्धातेन । शीघ्र-
मिदानीम्

आलिङ्गन्तु गृहीतधूपसुरभां स्तम्भान् पिनद्धस्रजः
संपूर्णेन्दुमयूखसहतिरुचां सञ्चामराणां श्रियः ।
सिंहाङ्गासनधारणाञ्च सुचिरं सजातमूर्च्छामिव
क्षिप्रं चन्दनवारिणा सकुसुमः सेकोऽनुगृह्णातु गाम् ॥२॥

पुनराकाशे । किं ब्रूथ । आर्य इदमनुष्ठीयते देवस्य शासनमिति । भद्रा-
स्त्वरध्वम् । अयमागतो देवश्चन्द्रगुप्तः । य एष

सुविभ्रधैरङ्गैः पथिषु विषमेष्वप्यचलता
चिरं धुर्येणोद्वा गुरुरपि भुवो यास्य गुरुणा ।
धुरं तामेवोच्चैर्नधवयसि षोडु व्यधसितो
मनस्वी दम्यस्वात् स्खलति न न दुःखं च बहति ॥३॥

नेपथ्ये प्रतीहारी । इदो इदो देवो ॥ इत इतो देवः ।

ततः प्रविशति राजा प्रतीहारी च ।

राजा । स्वगतम् । राज्यं हि नाम राजधर्मानुवृत्तिपरस्य नृपतेर्महद्वि-
तिस्थानम् । कुत ।

परार्थानुष्ठाने रहयति नृप स्वार्थपरता
परित्यक्तस्वार्थो नियतमयथार्थः क्षितिपतिः ।
परार्थञ्चेत् स्वार्थाद्भिमततरो हन्त परवान्
परायत्त. प्रीतेः कथमिव रस वेत्ति पुरुषः ॥४॥

अपि च दुराराध्या रक्ष्मीरात्मवद्भिरपि राजमि ।

तीक्ष्णादुद्विजते मृदौ परिभवत्रासात् सतिष्ठते
मूर्खान् द्वेष्टि न गच्छति प्रणयितामत्यन्तविद्वत्स्वपि ।
शूरैर्भ्योऽभ्यधिक बिभेत्युपहसत्येकान्तभीरुनपि
श्रीलम्बप्रसरेव वेशवनिता दुःखोपचर्या भृशम् ॥ ५ ॥

अन्यच्च कृतककलहं कृत्वा स्वतन्त्रेण त्वया कचित् कालं व्यवहर्त-
व्यमित्यार्यादेशः । स च कथमपि मया पातकमिवाभ्युपगतः । अथ
३ वा शश्वदार्योपदेशसत्क्रियमाणमतय सर्वदैव स्वतन्त्रा वदम् । कुतः ।

इह विरचयन् सार्ध्वीं शिष्यः क्रियां न निवार्यते
त्यजति तु यदा मार्गं मोहात् तदा गुरुरङ्कुशः ।
विनयरुचयस्तस्मात् सन्तः सदैव निरङ्कुशाः ।

परतरमत. स्वातन्त्र्येभ्यो वयं हि पराङ्मुखाः ॥ ६ ॥

प्रकाशम् । आर्यं वैहीनरे सुगाङ्गमार्गमादेशय ।

कञ्चुकी । इत इतो देव । परिक्रम्य । अयं सुगाङ्गप्रासादः ।
३ शनैरारोहतु देव ।

राजा । नाब्धेनारुह्य दिशोऽवलोक्य । अहो शरत्समयशोभा बिभ्रतीना
दिशामतिरमणीयता । सप्रति हि

शनैः श्यानीभूताः* सितजलधरच्छेदपुलिनाः
समन्तादाकीर्णाः कलचिखतिभिः सारसकुलैः ।
चितास्त्रिभ्राकारैर्निशि विकचनक्षत्रकुमुदै-
र्नभस्तः स्यन्दन्ते सरित इव द्वाधी दश दिशः ॥७॥

[अपि च

१ जडयति M रुचयति H २ राजलक्ष्मी in all but H (MK) ३ कृतक-
कलहं कृत्वा omitted in H (M) ४ पदमपि यत् स्वातन्त्र्येभ्यो न यान्ति पराङ्मुखा
H. ५ शान्ता भूता M, शान्ताकृता H

* Read श्येतीभूता † Read श्रुक्लि

अपामुद्रुत्तानां निजमुपदिशन्त्या स्थितिपथं
दधत्या शालीनामवन्तिमुदारे सति फले ।
मयूराणामुग्र विषमिव हरन्त्या मदमहो
कृत कृत्स्नस्यार्यं विनय इव लोकस्य शरदा ॥८॥

इमामपि

भर्तुस्तथा कलुषितां बहुबलभस्य
मार्गं कथञ्चिदुत्तार्यं तनूभवन्तीम् ।
सर्वात्मना रतिकथाचतुरेव दूती
गङ्गा शरन्नयति सिन्धुपतिं प्रसन्नाम् ॥९॥

समन्तादवलोक्य । अये कथमप्रवृत्तकौमुदीमहोत्सव कुसुमपुरम् । आर्य
वैहीनरे अथास्मद्वचनादाघोषित. कुसुमपुरे कौमुदीमहोत्सवः ।

३कञ्चुकी । अथ किम् ।

राजा । तत् किं न गृहीतमस्मद्वचन पौरैः ।

कञ्चुकी । कर्णौ पिघाय । शान्त पापम् । पृथिव्यामस्वलितपूर्वं देवस्य
६शासन कथ पौरेषु स्खलिष्यति ।

राजा । तत् कथमप्रवृत्तकौमुदीमहोत्सवमद्यापि कुसुमपुरम् ।

[धूर्तैरन्वीयमाना रतिचतुरकथाकोविदैर्वैशानार्यो
नालंकुर्वन्ति रथ्याः पृथुजघनभराक्रान्तिमन्दैः प्रयातैः
अन्योन्य स्पर्धमाना न च गृहविभवैः स्वामिनो मुक्तशक्वाः
साक स्त्रीभिर्भजन्ते विधिमभिलाषितं पार्वणं पौरसुख्या ॥१०॥]

कञ्चुकी । देव एवमेतत् ।

राजा । किमेतत् ।

३कञ्चुकी । एवमिदम् ।

राजा । स्फुट कथय ।

कञ्चुकी । प्रतिषिद्धः कौमुदीमहोत्सवः ।

६राजा । सन्नोधम् । आ केन ।

कञ्चुकी । देव नात. पर विज्ञापयितुं शक्यम् ।

राजा । न खल्वार्यचाणक्येनापहृत. (प्रेक्षकाणामतिशयरमणीयश्चक्षुषो

६विषय.)]

कञ्चुकी । देव कोऽन्यो जीवितुकामो देवस्य शासनमुल्लङ्घयिष्याति ।
राजा । शोणोत्तरे उपवेष्टुमिच्छामि ।

१२ मतीहारी । देव एद सीहासण । उवविसदु देवो ॥ देव एतत् सिहासनम् ।
उपविशतु देव ।

राजा । उपविश्य । आर्य वैहीनरे । आर्यचाणक्य द्रष्टुमिच्छामि ।

१५ कञ्चुकी । यदाज्ञापयति देव । निष्क्रान्त ।

तत प्रविशत्शासनस्थ स्वभवनगत कोपानुविद्धा चिन् । नाट्यक्ष्णक्य ।

चाणक्यः । कथम् । स्पर्धते मया सह दुरात्मा राक्षस ।

कृतागाः कौटिल्यो भुजग इव निर्याय नगराद्

यथा नन्द हत्वा नृपतिमकरोन्मौर्यैर्वृषलम् ।

तथाह मौर्येन्दोः श्रियमपहरामीति हृतधीः

प्रकर्षे^१ मद्बुद्धेरतिशयितुमेष व्यघस्त्रितः ॥ ११ ॥

प्रत्यक्षवदाकाशे लक्ष्य बद्ध्वा । राक्षस विरम्यतामस्माद्दुर्व्यवसितात्कृत ।

उत्सिक्तः *कुसचिवदृष्टराज्यतन्त्रो

नन्दोऽसौ न भवति चन्द्रगुप्त एषः ।

चाणक्यस्त्वमपि ख नैव केवलं त

साधर्म्यं मद्दनुकृते^२ प्रधानवैरम् ॥ १२ ॥]

विचिन्त्य । अथ वा नातिमात्रं मया मन खेदयितव्यम् ।

[मद्भृत्यैः किल नाम पर्वतसुतो व्यासः *प्रविष्टान्तरै-

रुष्टुक्ताः स्वनियोगसाधनविधौ सिद्धार्थकाद्याः स्पशा^३ ।

कृत्वा सप्रति कैतवेन कलह मौर्येन्दुना राक्षस

भेत्स्यामि स्वमतेन भेदकुशल^४ ह्येष प्रतीप द्विषः ॥ १३ ॥]

प्रविश्य कञ्चुकी । कष्ट खलु सेवा ।

[भेतव्यं नृपतेस्ततः सचिवतो राज्ञस्ततो घल्लुभा-

वन्येभ्यश्च भवन्ति येऽस्य भवने लब्धप्रसादा विटा ।

दैन्यादुन्मुखदर्शनापलपनैः पिण्डार्थमायस्यतः

सेवां लाघवकारिणी हृतधिरः स्थाने श्ववृत्ति चिदुः ॥ १४ ॥]

१ नन्दान् T २ प्रभाव M H ३ हृते M T H ४ प्रतिष्ठा^० M प्रदिष्टा^० H

५ कुशलो ह्येष प्र^० M कुशलस्त्वेष प्र^० M कुशलो देवप्र^० H

* Read सचिवविमृष्ट^०

परिक्रम्यावलोक्य च । इदमार्यचाणक्यस्य गृहम् । यावत् प्रविशामि ।
प्रविश्यावलोक्य च । अहो राजाधिराजमन्त्रिणो विभूतिः ।

उपलशकलमेतद् भेदकं गोमयानां
बटुभिरुपहृतानां बर्हिषां कूटमेतत् ।
शरणमपि समिद्धिः शुश्रूष्यमाणाभिरन्तः-
र्विनमितपटलान्तं दृश्यते जीर्णकुड्यम् ॥१५॥

तत् स्थाने खल्वस्य वृषलो देवश्चन्द्रगुप्त । कुत

स्तुवन्त्यश्रान्तास्याः क्षितिपतिममृतैरपि गुणैः
प्रवाचः कार्पण्याद्यदवितथवाचोऽपि पुरुषाः ।
प्रभावस्तृष्णायाः स खलु सकलः स्यादितरथा
निरीहाणामीशस्तृणमिव तिरस्कारविषयः ॥१६॥

विलोक्य सभयम् । अयमार्यचाणक्यस्तिष्ठति

यो नन्दमौर्यैरनुपयोः परिगृह्य लोक-
मैस्तोदयावतिदिशन्नविभिन्नकालम् ।
पर्यायपातितहिमोष्णमसर्वगामि
घाम्नातिशाययति धाम सहस्रघाम्नः ॥१७॥

जानुम्या भूमौ निपत्य । जयत्वार्यं ।

चाणक्यः । वैहीनरे क्रिमागमनप्रयोजनम् ।
कञ्चुकी । आर्यं प्रणतितभ्रमचलितभूमिपालमौलिमणिशिखापिशङ्कि-
तपादयुगलो देवश्चन्द्रगुप्त आर्यं शिरसा प्रणम्य विज्ञापयति । अकृत-
क्रियान्तरायमार्यं द्रष्टुमिच्छामाति ।

चाणक्यः । वृषलो मा द्रष्टुमिच्छति । वैहीनरे न खलु वृषलस्य श्रवण-
मुपगतोऽय मत्कृत कौमुदीमहोत्सवप्रतिषेधः ।

कञ्चुकी । आर्यं । अथ किम् ।

चाणक्यः । सक्तोधम् । आः केन कथितम् ।

कञ्चुकीः । सभयम् । प्रसीदत्वार्यं । स्वयमेव सुगाङ्गप्रासादादगतेन देवे-
नावलोकितमप्रवृत्तकौमुदीमहोत्सव पुरम् ।

१ स्तोमम् M स्तूपम् H T २ आभि in all but H (M) ३ कृतिन M H
परिभूय in all but H(M) ५ प्रतिदिशन्नवि० M उपदिशन्नवि० H अदिशदप्रति० T

१२चाणक्यः । ज्ञातम् । ततो भवद्भिर्मदन्तरेण प्रोत्साह्य कोपितो वृषल ।
किमन्यत् ।

कञ्चुकी भय नाटयस्तूष्णीमघोमुखस्तिष्ठति ।

१५चाणक्यः । अहो राजपरिजनस्य चाणक्योपरि प्रद्वेषपक्षपात । अथ
क वृषल ।

कञ्चुकी । आर्य सुगाङ्गगतेन देवेनाहमार्यपादमूल प्रेषित ।

१८चाणक्यः । उत्थाय । सुगाङ्गमार्गमादेशय ।

कञ्चुकी । इत इत आर्य । उभौ परिक्रामत ।

कञ्चुकी । एष सुगाङ्गप्रासाद । शनैरारोहत्वार्य ।

२१चाणक्यः । नाट्येनावह्यावलोक्य च । अथे सिंहासनमध्यास्ते वृषल ।
साधु ।

नन्दैर्वियुक्तमनपेक्षितराजवृत्तैः^१

रध्यासित च वृषलेन वृषेण राज्ञाम् ।

सिंहासन सदृशपार्थिवसगत च

प्रीतिं त्रयस्त्रिगुणयन्ति गुणा ममैते ॥१८॥

उपसृत्य । विजयता वृषल ।

राजा । सिंहासनादुत्थाय । आर्य चन्द्रगुप्त प्रणमति । इति पादयो पतति ।

३चाणक्यः । पाणौ गृहीत्वा । उत्तिष्ठ वत्स ।

आ शैलेन्द्राच्छिलान्तःस्खलितसुरनदीशीकरासारशीता-

दा तीरान्नैकरागस्फुरितमणिरुचो दक्षिणस्यार्णवस्य ।

आगत्यागत्य भीतिप्रणतनृपशतैः शश्वदेव क्रियन्तां

चूडारत्नांशुगर्भान्तव चरणयुगस्थाङ्गुलीरन्ध्रभागाः ॥१९॥

राजा । आर्यप्रसादादनुभूयत एवैतद् । उपविशत्वार्य ।

उभौ यथोचितमुपविष्टौ ।

३चाणक्यः । वृषल किमर्थं वयमाहूता ।

राजा । आर्यस्य दर्शनेनात्मानमनुग्राहयितुम् ।

चाणक्यः । सत्मितम् । अलमनेन प्रश्रयेण । न निष्प्रयोजनमधिक-
रन्त प्रभुभिराहूयन्त ।

१ शनैः T २ परा प्रगुणः MT ३ तत्प्रयोजनमभिधीयताम् । added MH

[६ मुद्राराक्षसम्]

राजा । कौमुदीमहोत्सवप्रतिषेधस्य किं फलमार्यः पश्यति॥ ।

चाणक्यः । स्मित कृत्वा । उपालब्धु वयमाहूता ।

१राजा । नहि नहि । विज्ञापयितुम् ।

चाणक्यः । यद्येव तर्हि विज्ञापनीयानामवश्य शिष्येण रुचयोऽ-
नुरोद्धव्या ।

१२राजा । एवमेतत् । क संदेह । किंतु न कदाचिदप्यार्यस्य निष्प्र-
योजना प्रवृत्तिरित्यस्ति । न, प्रश्नावकाश ।

चाणक्यः । वृषल सम्यग् गृहीतवानसि । न प्रयोजनमन्तरा चाणक्य.

१५स्वप्नेऽपि चेष्टते ।

राजा । अतः प्रयोजनशुश्रूषा मा मुखरयति ।

चाणक्यः । वृषल इह स्वस्वर्थशास्त्रकारास्त्रिविधा सिद्धिमुपवर्णयन्ति राजा-

१८यत्ता सचिवायत्तामुभयायत्ता च । तत्र सचिवायत्तसिद्धेस्तव किं प्रयो-
जनान्वेषणेन । वयमेवात्राभियुक्ता वर्तामहे ।

राजा सकोप मुख परावर्तयति । नेपथ्ये वैतालिकौ पठत ।

प्रथमः ।

आकाश १काशपुष्पच्छविमभिभवता भस्मना शुक्लयन्ती
शीतांशोरशुजालैर्जलधरमलिनां क्लिशती कृत्तिमैर्भाम् ।
कापालीमुद्गहन्ती स्रजमिव धवलां कौमुदीमित्यपूर्वा
हासश्रीराजहंसा हरतु तनुरिव क्लेशमैशी शरद्वः ॥२०॥

अपि च

प्रत्यग्रोन्मेषजिह्वा क्षणमनभिसुखी रत्नदीपप्रभाणा-
भात्मव्यापारगुर्षी जनितजललवा जृम्भितैः साङ्गभङ्गैः ।

२नागाङ्गं मौक्तुमिच्छोः शयनमुरुफणास्रक्रवालोपधान
निद्राच्छेदाभिताम्रा चिरमवतु हरेर्दृष्टिराकेकरा वः ॥२१॥

द्वितीयः ।

सस्वोत्कर्षस्य धात्रा निधय इव कृताः केऽपि कस्यापि हेतो-
र्जेतारः स्वेन धाम्ना मदसलिलमुच्चा नागयुथेश्वराणाम् ।

दंष्ट्राभङ्ग मृगाणामधिपतय इव व्यक्तमानावलेपा
नाशाभङ्ग सहन्ते नृवर नृपतयस्त्वादशाः सार्वभौमाः ॥२२॥

१ नियुक्ता T H २ तूल H ३ नागाङ्कु M T

॥ Read पश्यतीति ।

† Omit इत्यस्ति न प्रश्नावकाश ।

अपि च

भूषणाद्युपभोगेन प्रभुर्भवति न प्रभुः ।

परैरपरिभूताज्ञस्त्वमेव' प्रभुरुच्यते ॥ २३ ॥

चाणक्यः । स्वगतम् । प्रथमं तावद्विशिष्टदेवतास्तुतिरूपेण प्रवृत्तशरद्वगुणप्रख्यापनम् । इदमपरं किमिति नावधारयामि । विचिन्त्य । आज्ञातम् । राक्षसस्याय प्रयोगः । दुरात्मन् राक्षस इत्यसे । जागर्ति खलु कौटिल्यः ।

राजा । आर्यं वैहीनरे आम्त्या वैतालिकाभ्या सुवर्णसहस्रं दापय ।

१ कञ्चुकी । यदाज्ञापयति देवः । परिक्रामति ।

चाणक्यः । वैहीनरे तिष्ठ तिष्ठ न गन्तव्यम् । कञ्चुकी समयं राजानमवलोकयति । वृषलं किमयमस्थाने महानर्थोत्सर्गः ।

१ राजा । आर्येणैव सर्वत्र निरुद्धस्य मे बन्धनमिव राज्यं न राज्यमिव ।

चाणक्यः । स्वयमनभियुक्तानां राज्ञामेते दोषाः सभवन्ति । तद्यदि न सहसे स्वयमभियुज्यस्व ।

१२ राजा । एते वयं स्वकर्मण्यभियुज्यामहे ।

चाणक्यः । प्रियं नै ।

राजा । यद्येव तर्हि कौमुदीमहोत्सवप्रतिषेधस्य तावत्प्रयोजनं श्रोतु-

१५ मिच्छामः ।

चाणक्यः । वृषलं कौमुदीमहोत्सवानुष्ठानस्य किं प्रयोजनमित्यहमपि श्रोतुमिच्छामि ।

१६ राजा । प्रथमं तावन्मदाज्ञाव्याघातः ।

चाणक्यः । वृषलं ममापि त्वदाज्ञाव्याघात एव कौमुदीमहोत्सवप्रतिषेधस्य प्रथमं प्रयोजनम् । [कुतः ।

अभ्योधीनां तमालप्रभवकिसलयश्यामवेलावनाना-

मापारेभ्यश्चतुर्णां चटुलतिमिकुलक्षोभितान्तर्जलानाम् ।

मालेवाज्ञा *सपुष्पा तव नृपतिशतैरुह्यते या शिरोभिः-

स्ता मध्येव स्खलन्ती प्रथयति विनयालंकृतं ते प्रभुत्वम् ॥२४॥]

अथै त्वमपरं प्रयोजनं श्रोतुमिच्छसि तदपि कथयामि ।

१ त्वमिव in all but H (M) २ आशीर्वचनम् added MTH ३ निरुद्ध-
वेद्याप्रसरस्य MTH ४ (एते) वयम् (अपि) स्वकर्मण्यभियुज्यामहे added MTH
५ राजा । अथापरमपि प्रयोजनं यत् तच्छ्रोतुमिच्छामि ॥ चाण० । तदपि
कथयामि । MH * Read सपुष्पा

राजा । कथ्यताम् ।

३चाणक्यः । शोणोत्तरे मद्रचनात् कायस्थमचलं ब्रूहि यत् भद्रभटप्रभृ-
तीनामितोऽपरागादपक्रम्य मलयकेतुमाश्रिताना रैखंपत्र दीयताम् ।

प्रतीहारी । ज अज्जो आणवेदि । निष्कम्य पुन^१ प्रविश्य । अज्ज इम
६त पत्तअ ॥ यदार्य आशापयति । आर्य इद तत् पत्रकम् ।

चाणक्यः । गृहीत्वा । वृषल श्रूयताम् ।

राजा । दत्तावधानोऽस्मि ।

१चाणक्यः । वाचयति । सुगृहीतनामधेयस्य देवस्य चन्द्रगुप्तस्य सहोत्थायिना
प्रधानपुरुषाणामितोऽपक्रम्य* वध्यमलयकेतुमाश्रिताना परिमाणलेखं-
पत्रम् । १प्रथम तावद् गजाध्यक्षो भद्रभटोऽश्वाध्यक्षः पुरुदत्तो महाप्रती-

१२हारस्य चन्द्रसेनस्य भागिनेयो डिङ्गरातो देवस्य स्वजनगन्धी महा-
राजो बलगुप्तो देवस्यैव कुमारसेवको राजसेनः सेनापते सिंहबलस्य
कनीयान् भ्राता भागुरायणो मालवराजपुत्रो रोहिताक्ष क्षत्रगणमुख्यो

१५विजयवर्मेति^१ ।

[राजा । अथैतेषामपरागहेतून् श्रोतुमिच्छामि ।

चाणक्यः । वृषल श्रूयताम् । अत्र यावेतौ हस्त्यश्वाध्यक्षौ भद्रभट-

१८पुरुदत्तौ तौ स्त्रीमद्यमृगयाशीलौ हस्त्यश्वावेक्षणेऽनभियुक्तौ मयाधिका-
रादवरोप्य स्वजीवनमात्रेणैव स्थापितावित्यपक्रम्य स्वेन स्वेनाधिकारेण
मलयकेतुमाश्रितौ । यावेतौ डिङ्गरातबलगुप्तौ तावत्यन्तलोभाभिभूतौ

२१त्वदत्त जीवनमबहु मन्यमानौ तत्र बहु लभ्यत इत्यपक्रम्य मलयकेतु-
माश्रितौ । योऽप्यसौ भवतः कुमारसेवको राजसेन स तव प्रसादा-
दातिप्रभूतकोशहस्त्यश्च सहसैव महदैश्वर्यमवाप्य पुनरुच्छेदशङ्कयापक्रम्य

२४मलयकेतुमाश्रितः । योऽयं सेनापतेः सिंहबलस्य कनीयान् भ्राता भागु-
रायण सोऽपि पर्वतकेन सह समुत्पन्नसौहार्दस्तन्प्रीत्या च पिता ते
चाणक्येन व्यापादित इति रहासि त्रासयित्वा मलयकेतुमपवाहितवान्

१ लेख्य M T H २ आत्मगतम् । एते वयं देवस्य कार्येऽवहिता स्म ।
प्रकाशम् । added at the end M T, एतावदेतत् पत्रम् । superadded M T H
३ इत्युत्पाद्य T H

* Read अपरागादपक्रम्य † Omit परिमाण. ‡ Omit प्रथम.

२० भवदपध्यकारिषु चन्दनदासादिषु निगृह्यमाणेषु स्वदोषाशङ्क्यापक्रम्य
मलयकेतुमाश्रित । तेनाप्यसौ मम प्राणरक्षक इति कृतज्ञतामनुवर्त-
मानेनात्मनोऽनन्तरममात्यपदमारोपित । यावेतौ रोहिताक्षविजयवर्माणौ
३० तावप्यतिमानित्वात् स्वदायादेभ्यस्त्वया दत्त मानमसहमानौ मलयकेतु
माश्रितौ । इत्येषामपरागहतेव ।

राजा । एतेषु ज्ञातापरागहेतुषु क्षिप्र कस्मान्न प्रतिविहितमार्थेण ।

३३ चाणक्यः । वृषल न पारित प्रतिविधातुम् ।

राजा । किमकौशलदुत प्रयोजनापेक्षया ।

चाणक्यः । कथमकौशल भविष्यति । प्रयोजनापेक्षयैव ।

३६ राजा । प्रयोजनमिदं श्रोतुमिच्छामि ।

चाणक्यः । श्रूयतामवधार्यता च ।^१ इह सख्यपरक्ताना प्रकृतीना द्विविध
प्रतिविधानमनुग्रहो निग्रहश्च । अनुग्रहस्तावदाक्षिसाधिकारयोर्भद्रभटपुरुद-

३९ त्तयो पुनराधिकारारोपणमेव । अधिकारश्च तादृशेषु व्यसन-
दोषेषु पुनरारोप्यमाण सकलमेव राज्यस्य मूल हस्त्यश्वमवसादयेत् ।
डिङ्गरातबलगुप्तयोरतिलुब्धयो सकलराज्यप्रदानेनाप्यपरितुष्यतोरनुग्रह

४२ कथं शक्य । राजसेनभागुरायणयोस्तु धनप्राणनाशभीतयो कुतोऽनु-
ग्रहस्यावकाश । रोहिताक्षविजयवर्मणोरपि दायादमानमसहमानयोरति-
मानिनोः कीदृशोऽनुग्रहः प्रीतिं जनयिष्यति । इति परिहृत. पूर्व पक्ष ।

४५ उत्तरोऽपि वयमचिरादधिगतनन्दैश्वर्या सहोत्थायिन प्रधानपुरुषवर्गमु-
ख्येन दण्डेन पीडयन्तो नन्दकुलानुरक्ताना प्रकृतीनामविश्वास्या स्याम
इति परिहृत.] तदेवमुपगृहीतासत्कृत्यपक्षो राक्षसोपदेशप्रवणो महीयसा

४८ म्लच्छराजबलेन परिवृत पितृवधामर्षितः पर्वतकपुत्रो मलयकेतुरस्मान-
मियोक्तुमुद्यत । सोऽयं व्यायामकालो नोत्सवकाल इति दुर्गसंस्कारे
प्रारब्धव्ये किं कौमुदीमहोत्सवेन ।

५१ राजा । बहु प्रष्टव्यमत्र ।

चाणक्यः । विश्रब्धं पृच्छ । ममापि बह्वाख्येयमत्र^२ ।

१ After this H adds राजा । उभयमपि क्रियते । कथ्यताम् । चाण० ।

२ भृत्य M H, कृत्य omitted T ३ After this M H add राजा । एष पृच्छामि ।

। अहमप्येष कथयामि ।

राजा । योऽस्य सर्वस्यानर्थस्य हेतुर्मलयकेतुः स कस्मादपक्रामञ्चु-
५४पेक्षितः ।

चाणक्यः । अनुपेक्षणे द्वयी गतिर्निगृह्येत वा प्रतिश्रुत राज्यार्धं प्रति-
पाद्येत वा । निग्रहे तावत् पर्वतकोऽस्माभिरेव न्यापादित इति कृतघ्न
५७तायाः स्वहस्तो दत्तः स्यात् । राज्यार्धप्रतिपादनेऽपि पर्वतकैर्विनाशे
कृतघ्नतामात्रपरिहारः स्यात् । इति मलयकेतुरपक्रामञ्चुपेक्षितः ।

राजा । अत्र तावदेवम् । राक्षसः पुनरिहैव वर्तमान आर्येणोपेक्षित
६०इत्यत्र किमुत्तरमार्यस्य ।

चाणक्यः । राक्षसोऽपि स्वामिनि स्थिरानुरागत्वात् सुचिरमेकत्र
१ वासाच्च* शीलज्ञाना नन्दानुरक्ताना प्रकृतीनामत्यन्तविश्वास्य प्रज्ञा-
६३पुरुषकाराभ्यामुपेतः सहायभूषदा युक्तः कोशवानिहैवान्तर्गरे वर्तमान
खलु महान्तमन्तः कोपमुत्पादयेत् । दूरीकृतस्तु बाह्यकोपमुत्पादयन्नपि
७ न दुःसाध्यो भविष्यति । इत्यपक्रामञ्चुपेक्षितः ।

६६राजा । तत् किमर्थमिहस्थ एवोपायैर्नोपक्रान्तः ।

चाणक्यः । कथमनुपक्रान्तो भविष्यति । ननुपायैरेवासी हृदयेऽप्य-
शङ्कुरिवोद्धृत्य दुरीकृतः ।

६९राजा । कस्माद्विक्रम्य न गृहीतः ।

चाणक्यः । राक्षसः खल्वसौ । विक्रम्य गृह्यमाणः स्वयं वा विनश्ये-
द्युष्मद्भूलानि वा विनाशयेत् । एव सत्युभयथापि दोषः । पश्य ।

स हि भृशमभियुक्तो यद्युपेयाद्विनाशं

ननु वृषलं वियुक्तस्तादृशोनासि पुसा ।

अथ तव बलमुख्यान् घातयेत् सापि पीडा

वनगज इव तस्मात् सोऽभ्युपायैर्विनेयः ॥ २५ ॥ १

राजा । न शक्नुमो वयमार्यस्य वैच वाचातिशयितुम् । सर्वथामात्य
राक्षस एवात्र प्रशस्यतरः ।

१ मलयकेतोरपक्रमणानुपेक्षणे M मलयकेतावनुपेक्षितापक्रमणे H २ स्वर्ग
हस्तो M H ३ विनाश (केवलं) कृतघ्नतामात्रफल (v) फल) स्यात् M H T
४ वाचा वाच in all but H (M)

३चाणक्यः । न भवानिति वाक्यशेष । भो वृषल तेन किं कृतम् ।
राजा । श्रूयताम् । तेन खलु महात्मना

लब्धायां पुरि यावदिच्छमुषित कृत्वा पद नो गले
व्याघातो जयघोषणादिषु बलादस्मद्वलानां कृत' ।
अत्यर्थं विपुलैश्च नीतिविभवै समोहमापादिता
विश्वास्येष्वपि विश्वसन्ति मतयो न स्वेषु वर्ग्येषु न' ॥२६॥

चाणक्यः । विहस्य । एतत् कृत राक्षसेन ।^१मया पुनर्ज्ञातं नन्दमिव
भवन्तमुद्धृत्य भवानिव भूतले मलयकेतू राजाधिराजपदमारोपित इति ।
३राजा । अन्येनैवेदमनुष्ठितम् । किंमत्रार्यस्य ।
चाणक्यः । अहो मत्सरिन्

आरुह्यारूढकोपस्फुरणविषमिताप्राङ्गुलीमुक्तचूडां
लोकप्रत्यक्षमुग्रां सकलरिपुकुलोत्साददीर्घां प्रतिज्ञाम् ।
केनान्येनावलिता *नवनवतिशतद्रव्यकोटीश्वरास्ते
नन्दाः पर्यायसूनाः पशव इव हताः पश्यतो राक्षसस्य ॥२७॥

राजा । नन्दकुलविद्वेषिणा दैवेर्ने

चाणक्यः । दैवमविद्वास प्रमाणयन्ति ।

३राजा । विद्वासोऽप्यविकथना भवन्ति ।

चाणक्यः । सकोपम् । वृषल कथ भृत्यमिव मामधिरोढुमिच्छसि ।

१ After this is inserted राजा । अथ किम् । H, राजा । अथ किम् । एतत्
कृतममात्यराक्षसेन । M, with a further addition of चाण० । before मया
पुनर्ज्ञातं० २ पर्यायभूता M T, पर्यायधुरा H ३ After this all but T (E)
add अपि च ।

गुधैराबद्धचक्रं वियति विचलितैर्दार्धनिष्कम्पपक्षै-
धूमैर्ध्वस्तार्कभासा सघनमिव दिशा मण्डलं दर्शयन्त ।
नन्दाना नन्दयन्त पितृवन्निलयान् प्राणिन पश्य चैत्या-
निर्वान्त्यद्यापि नैते खूतबहलवसावाहिनो हृव्यवाहा ॥ २८ ॥

and M T superadd राजा । अन्येनैवेदमनुष्ठितम् ॥ चाण० । आ. केन ।

४ इदमनुष्ठितम् added M H

* Read नवनवनवतिद्रव्य

शिखां मोक्तुं बद्धामपि पुनरयं धावति करः
प्रतिज्ञामारोढुं पुनरपि चलत्येष चरणः ।
प्रणाशान्नन्दानां प्रशममुपयात त्वमधुना
परीतं कालेन ज्वलयासि पुनः क्रोधदहनम् ॥ २८ ॥

राजा । आत्मगतम् । कथं सत्यमेवार्यं कृपितं । तथा हि
सरम्भस्पन्दिपक्ष्मक्षरदमलजलक्षालनक्षामयापि
भ्रूभङ्गोद्भूतधूमज्वलितमिव पुनः पिङ्गया नेत्रभासा ।
मन्ये रुद्रस्य रौद्ररसमभिनयतस्ताण्डवे सस्मरन्त्या
सजातोदग्रकम्पकथमपि धरया धारितं पादघातः ॥ २९ ॥

चाणक्यः । कृतककोपसदृश्य । वृषल अलमुत्तरोत्तरेण । यद्यस्मत्तो
गरीयान् राक्षसोऽवगम्यते तदिदं शस्त्रं तस्मै दीयताम् । शस्त्रमुत्सृज्यो-
त्थाय च प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्वा स्वगतम् । राक्षस एष भवतः
३ कौटिल्यबुद्धिविजिगीषोर्बुद्धेः प्रकर्षः ।

चाणक्यतश्चलितभक्तिमहं सुखेन
जेष्यामि मौर्यमिति संप्रति यः प्रयुक्तः ।
भेदः किलैष भवता सकलः स एव
सपत्स्यते बत तवैव हि दूषणाय ॥ ३० ॥ }
निष्क्रान्तः ।

राजा । आर्यं वैहीनरे अतः प्रभृत्यनादृत्य चाणक्यं चन्द्रगुप्तः स्वयमेव
राजकार्याणि करिष्यतीति गृहीतार्था क्रियन्ता प्रकृतयः ।
३ कञ्चुकी । स्वगतम् । कथं निरुपपदमेव चाणक्यमिति । हन्त सहतोऽ
धिकारः । अथ वा न खल्वत्र वस्तुनि देवदोषः ।

१ मुक्तामपि २ After this is inserted कञ्चु० । देव
कुलममलिनं भद्रा मूर्तिमिति श्रुतिशालिनी
भुजबलमलस्फीता लक्ष्मी प्रभुत्वमखण्डितम् ।
प्रकृतिसुभगा ह्येतेभावा मदस्य च हेतवो
व्रजति पुरुषो यैरुन्माद त एव तवाङ्गुशा ॥

३ चाणक्यो नार्यं चाणक्य इति H. M. चाणक्यामिति नार्यंचाणक्यामिति T

* Omit एष भवतः कौटिल्यबुद्धिविजिगीषः ।

† Read देवस्य दोष

स दोषः सचिचस्थैव यदसत् कुर्वते नृपः ।

याति यन्तु प्रमादेन गजो व्यालत्ववाच्यताम् ॥३१॥

राजा । आर्यं किं विचारयसि ।

कञ्चुकी । देव न किञ्चित् । दिष्ट्या देव इदानीं देव सवृत्त ।

राजा । स्वगतम् । एवमम्मासु गृह्यमाणेषु स्वकार्यसिद्धिकाम सकामो

भवत्वार्य । प्रकाशम् ।—आर्यं शीघ्रं गच्छ ।

कञ्चुकी । यदाज्ञापयति देव । निष्क्रान्त ।

राजा । शोणोत्तरे अनेन शुष्ककलहेन शिरोवेदना मा बाधते । तच्छ-

यनगृहमादेशय ।

प्रतीहारी । एदु एदु देवो ॥ एत्वेतु देव ।

[आसनादुत्थाय राजा । स्वगतम् ।

आर्यान्नयैव मम लङ्घितगौरवस्य

बुद्धिं प्रवेष्टुमिव भूविवर प्रवृत्ता ।

ये सत्यमेव हि गुरुनतिपातयन्ति

तेषां कथं नु हृदयं न भिनत्ति लज्जा ॥३२॥

निष्क्रान्तौ ।

इति कृतककलहो नाम तृतीयोऽङ्कः ।

- १ आर्यं शीघ्रं गच्छ । कञ्चु० । यदाज्ञापयति देव । निष्क्रान्त । omitted
भ ई ३ न गुरुं प्रतिमानयन्ति ५ ४

राक्षसोद्योगो नाम
चतुर्थोऽङ्कः ।

तत प्रविशत्यध्वगवेध करभक ।

करभकः । हीमाणहे हीमाणहे ।

जौअणसद समहिअ *को णाम गदागदं इह करेदि ।

अट्टाणगमणगुब्बी पडुणो अण्णा जइ ण होदि ॥

जाव अमच्चरक्खस पेक्खामि । परिक्रम्य । इद् भट्टिणो अमच्चरक्ख-
सस्स गेह । समन्तादवलोक्य । को एत्थ दुवारिआण । णिवेदेह
भाट्टिणो अमच्चरक्खसस्स एसो कैरभओ तुवरन्तो पाडलित्तादो
३ आगदो त्ति ॥ आश्चर्यमाश्चर्यम् ।

योजनशत समाधिक को नाम गतागतमिह करोति ।

अस्थानगमनगुर्वी प्रभोराज्ञा यदि न भवति ॥

६ यावदमात्यराक्षस प्रेक्षे । इद् भर्तुरमात्य राक्षसस्य गेहम् । कोऽत्र दौवारि-
काणाम् । निवेदयत भर्त्रेऽमात्यराक्षसाय । एष करभकस्त्वरमाण पाटलिपु-
त्रादागत इति ।

१ प्रविश्य दौवारिकः । भद् सणिअ मन्तेहि । एसो अमच्चो कज्जचिन्ता
जणिदेण जाअरेण समुप्पण्णसीसवेअणो अज्ज वि सअण ण मुञ्चदि ।
ता चिट्ठ मुहुत्तअ । लब्धावसरो तुह आअमण णिवेदेमि ॥ भद्र शनै
१२ मन्त्रयस्व । एषोऽमात्य कार्यचिन्ताजनितेन जागरेण समुत्पन्नशीर्षवेदनोऽ
द्यापि शयन न मुञ्चति । तस्मात् तिष्ठ मुहूर्तम् । लब्धावसरस्तवागमन
निवेदयामि ।

१५ करभकः । भद्मुह तह करेहि ॥ भद्रमुख तथा कुरु ।

तत, प्रविशति शयनगत शकटदासेन सह सचिन्तो राक्षस ।

राक्षसः ।

मम विमृशत, कार्यारम्भे विधेरविधेयता-

३ मपि च कुटिला कौटिल्यस्य प्रचिन्तयतो मतिम् ।

अथ च विहिते ४ तत्कृत्याना निकाममुपग्रहे

कथमिदमिहेत्युन्निद्रस्य ५ प्रयान्त्यनिश निशा ॥ २ ॥

अपि च

१ राअणिओओ महिओ T २ करहओ करहओ विअ M H ३ सहजकु

M H अपि च कु० T ४ विहिते M ५ अतु T ६ प्रयान्त्यनिश निशा T

• Read कोअणसदा समहिअ † Read के

कार्योपक्षेपमादौ तनुमपि रचयस्तस्य विस्तारमिच्छन्
बीजानां गर्भितानां फलमतिगहनं गूढमुद्भेदयश्च ।
कुर्वन् बुद्ध्या विमर्शं प्रसृतमपि पुनः संहरन् कार्यजात
कर्ता वा नाटकानामिममनुभवति क्लेशमस्मद्विधो वा ॥ ३ ॥

तदपि नाम* दुरात्मा चाणक्यबटु -

उपसृत्य दौवारिकः । जेदु-॥ जयतु-

३ राक्षसः । अतिसघातु शक्य स्यात् ।

दौवारिकः । अमच्चो ॥ अमात्य ।

राक्षसः । वामाक्षिस्पन्दन सूचयित्वा । दुरात्मा चाणक्यबटुर्जयत्वति-
६ सघातु शक्य स्यादेमात्य । प्रकाशम् । भद्र किमसि वक्तुकाम ।

दौवारिकः । अमच्च एसो करभओ पाडलिपुत्तादो आअदो इच्छदि
अमच्च पेक्खिदु ॥ अमात्य एष करभक पाटलिपुत्रादागत इच्छति

९ अमात्य प्रेक्षितुम् ।

राक्षसः । शीघ्र प्रवेशय ।

दौवारिकः । जं अमच्चो आणवेदि । निष्क्रम्य पुरुषमुपसृत्य । भद्र

१२ उपसत्प अमच्चम् इति निष्क्रान्त ॥ यदमात्य आज्ञापयति । भद्र उपसत्परिमात्यम् ।

करभकः । उपसृत्य । जेदु अमच्चो ॥ जयत्वमात्य ।

१५ रासक्षः । भद्र उपविश ।

करभकः । ज अमच्चो आणवेदि । भूमालुपविशति ॥ यदमात्य आज्ञापयति ।

१८ राक्षसः । स्वगतम् । कस्मिन् प्रयोजने मयाय प्राहित इति प्रयोजनाना
बाहुर्यान्न खल्ववधारयामि । चिन्ता नाटयति ।

तत प्रविशति वेत्रपाणि पुरुष ।

२१ पुरुषः । ओशलघ अय्या ओशलघ । अवेध । हीमौणहे ण । पेस्कध—

दूले पच्चाशत्ती दशणमवि दुल्लह अघञ्जेहि ।

कल्लाणकुलहलाण देआण भूमिदेआण ॥ ४ ॥

१ इति added H (वागीश्वरी) वामाक्षिस्पन्दनेन प्रस्तावगतं (vi गता) प्रति-
पादयति । तथापि नोद्यमस्त्याज्य । superadded M T २ माणहे M T H

३ देवाण अ (vi व) M H, देआण विअ T ४ मणूस्सदेआण T,

* Omit अपि नाम

आकाशे । अय्या किं भणथ । किंणिमित्त ओशालणा कळीअदित्ति ।
अय्या एशे ख कुमाले मलयकेतू शमुप्पण्णशीशेवेअण अमच्चळूकश
३पेम्किदु इदो आगश्चटि । ता ओशालणा कळीअदि । इति निष्क्रान्त ॥
अपसरत । आर्या अपसरत । अपेत आश्चर्यम् । न प्रेक्षध्वम्
दूरे प्रत्यासत्तिदर्शनमपि दुर्लभमधन्यै ।

६ कल्याणकुलगृहाणा देवाना भूमिदेवानाम् ॥

आर्या किं भणथ । किं निमित्तमुत्सारणा क्रियत इति । आर्या एष खलु
कुमारो मलयकेतु समुत्पन्नशीर्षवेदनममात्यराक्षस प्रेक्षितुमित आगच्छति ।
५तदुत्सारणा क्रियते ।

तत प्रविशति भागुरायणेन कञ्चुकिना चानुगम्यमानो मलयकेतु ।

मलयकेतुः । नि श्रवत्यात्मगतम् । अद्य दशमो मासस्तातस्योपरतस्य । न
२चास्माभिर्वृथापौरुषाभिमानमुद्ग्रहस्त्रिस्तमुद्दिश्य तोयाञ्जलिरप्यावर्जित ।
प्रतिज्ञातं चैतत् पुरस्तात्

वक्षस्ताडनभिन्नरत्नधलय भ्रष्टोत्तरीयाशुक

हाहेत्युच्चरितार्तनादकरुण भूरेणुरुक्षालकम् ।

१यादहमातृजनस्य शोकजनित सप्रत्यवस्थान्तर

शत्रुस्त्रीषु मया विधाय गुरवे देयो निवापाञ्जलिः ॥५॥

तर्कि बहुना ।

उद्यच्छता धुरमकापुरुषानुरूपां

गन्तव्यमाजिनिघनेन पितुः पथा वा

आच्छिद्य वा स्वजननीजनलोचनेभ्यो

नेयो मया रिपुवधूनयनानि बाष्प* ॥६॥

प्रकाशम् । आर्ये जाजले *उच्यन्तामस्मद्वचनादनुयायिनो राजान ।

एक एवाहममात्यराक्षसस्यातर्कितगमनेन प्रीतिमुत्पादयितुमिच्छामि ।

३तत् कृतमनुगमनेनेति ।

कञ्चुकी । यदाज्ञापयति कुमार । परिक्रम्याकाशे । भो भो राजान

कुमार समाज्ञापयति । न खल्वह केनचिदनुगन्तव्य इति । विलोक्य

६सद्वर्षम् । कुमारस्याज्ञानन्तरमेव सर्वे राजानो निवृत्ताः । पश्यतु
कुमार ।

१ च omitted in all bnt H (M B) २ तादह M T H

* Read एक एवा . च्छामि । तदुच्यन्ता, राजान । कृतमनुगम-
नेनेति ।

स्रोत्सेधैः स्कन्धदेशैः खरतरकाविकाकर्षणात्यर्थभुङ्गै-
रश्वान् कैश्चिन्निरुद्धा खमिव खुरुपुटैः खण्डयन्त पुरस्तात् ।
केचिन्मातङ्गमुख्यैर्विहतजवतया मूकघण्टैर्निवृत्ता
मर्यादा भूमिपाला जलधय इव ते देव नोल्लङ्घयन्ति ॥७॥

मलयकेतुः । आर्यं त्वमपि संपरिजनो* निवर्तस्व । भागुरायण एको
मामनुगच्छतु ।

३ कञ्चुकी । यदाज्ञापयति कुमार । *इति संपरिजनो' निष्क्रान्त ।

मलयकेतुः । सखे भागुरायण विज्ञप्तोऽहमिहागच्छद्भिर्द्रभटप्रभृतिभि-
र्यथा वयममात्यराक्षसद्वारेण न कुमारमाश्रयामहे कितु कुमारस्य सेनापतिं
६ शिखरसेन द्वारीकृत्य दुष्टामात्यपरिगृहीताच्चन्द्रगुप्तादपरक्ता कुमारमाभि-
गामिकगुणयोगादाश्रयणीयमाश्रयामहे । तन्न मया मुचिरमपि विचार-
यता तेषां वाक्यार्थोऽधिगत ।

९ भागुरायणः । कुमार न दुर्बोघोऽयमर्थ । विजिगीषुरात्मगुणसपन्न
प्रियहितद्वारेणाश्रयणीय इति न्याय्यमेव ।

मलयकेतुः । सखे भागुरायण नन्वमात्यराक्षसोऽस्माकं प्रियतमो हित-
१२ तमश्च ।

भागुरायणः । एवमेतत् । किं त्वमात्यराक्षसश्चाणक्ये बद्धवैरो न
चन्द्रगुप्ते । तद्यादि कदाचिच्चाणक्यमतिजितकाशिनमसहमानं स साधि-
१५ व्यादवरोपयेत् ततो नन्दकुलभक्त्या नन्दान्ववाय एवायमिति सुहृज्ज-
नापेक्षय चामात्यराक्षसश्चन्द्रगुप्तेन सह सदर्शीर्तुः । एव सत्यस्मात्
कुमारो न विश्वसेदित्ययमेषां वाक्यार्थः ।

१८ मलयकेतुः । युज्जते । अमात्यराक्षसस्य गृहमादेशय ।

भागुरायणः । इत इत कुमार । परिक्रम्य । इदममात्यराक्षसस्य गृहम् ।
प्रविशतु कुमार ।

२१ मलयकेतुः । एष प्रविशामि ।

१ ससैनिको H (B) २ आभिरामिक M T ३ सपत्सुहृ-*M*, संजातसुहृ० H

४ चन्द्रगुप्तोऽपि पितृपर्यायागत एवायमिति सधिमनुमन्येत । added in all but
H (M N)

* Read सञ्चिको † Read नन्दा-ववाय एवायमिति नन्दकुलभक्त्या

राक्षसः । स्वगतम् । आ स्मृतम् । प्रकाशम् । भद्र अपि दृष्टस्त्वया
कुसुमपुरे वैतालिक *स्तनकलश ।

२७ करभकः । अमच्च अह इ ॥ अमात्य अथ किम् ।

मलयकेतुः । आकर्ष्य । सखे भागुरायण कुसुमपुरवृत्तान्त प्रस्तूयते
तन्नोपसर्पाम । शृणुमस्तावत् । कुत ।

१ सत्त्वभङ्गभयाद्राज्ञां कथयन्त्यन्यथा पुर ।

अन्यथा विवृतार्थेषु स्वैरालापेषु मन्त्रिणः ॥८॥

भागुरायणः । यदाज्ञापयति कुमार ।

राक्षसः । अपि तत्कार्यं सिद्धम् ।

३ करभकः । अमच्चस्स पसाएण सिद्ध ॥ अमात्यस्य प्रसादेन सिद्धम् ।

मलयकेतुः । सखे किं तत् कार्यम् ।

भागुरायणः । गहन खलु सचिववृत्तान्तो नैतावता परिच्छेत्तु शक्यते ।

६ अवहितस्तावच्छ्रोतुमर्हति कुमार ।

राक्षसः । विस्तरेण श्रोतुमिच्छामि ।

करभकः । सुणादु अमच्चो । अत्थि दाव अह अमच्चेण आणत्तो ।

५ करभक कुसुमपुर गच्छिअ मह वअणेण भाणिदव्वो तुए वेआलिओ
थणकलसो* जह चाणक्कहदएण तेसु तेसु अण्णाभङ्गेषु अणुचिट्ठीअमा-
णेषु चन्दउत्तो समुत्तेअणसमत्थेहि सिलोएहि उवसिलोअइदव्वो त्ति ॥

१२ शृणोत्वमात्य । अस्ति तावदहममात्येनाज्ञप्त । करभक कुसुमपुर गत्वा मम
वचनेन भाणितव्यस्त्वया वैतालिक †स्तनकलशो यथा चाणक्यहस्तकेन तेषु तेष्व
ज्ञाभङ्गेष्वनुष्ठीयमाणेषु चन्द्रगुप्त समुत्तेजनसमर्थे श्लोकैरुपश्लोकयितव्य इति ।

१५ राक्षसः । ततस्तत ।

करभकः । तदो मए पाडलिउत्त गदुअ सुणाविदो अमच्चसडेस वेआ-

लिओ *थणकलसो । एत्थन्तरे णन्दउलविणासदूणस्स पोरजणस्स परि

१८ दोस समुप्पादअन्तेण चन्दउत्तेण आघोसिदो कोमुदीमहोस्सवो । सो

अ चिरकालपरिवट्टमाणो जणिदपरिचओ^२ अभिमदबन्धुजणसमागमो

विअ ससिणेह बहु माणिदो णअरजणेण ॥ ततो मया पाटलिपुत्र गत्वा

१ मन्त्रभङ्ग M. २ चिरकालपवत्त(मा)ण जणिदपरिओसो M H

† Read थवकलसो * Read स्तवकलशो ।

२१ श्रावितोऽमात्यसदेश वैतालिक *स्तनकलश । अत्रान्तरे नन्दकुलविनाशदूनस्य
पौरजनस्य परितोष समुत्पादयता चन्द्रगुप्तेनाघोषित कौमुदीमहोत्सव । स
च चिरकालपरिवर्तमानो जनितपरिचयोऽभिमतबन्धुजनसमागम इव सङ्गेह
२४ बहु मानितो नगरजनेन ।

राक्षसः । सबाष्पम् । हा देव नन्द

कौमुदी कुमुदानन्दे जगदानन्दहेतुना ।

कीदृशी सति चन्द्रेऽपि नृपचन्द्र त्वया विना ॥२॥

करभकः । तदो सो लोअलोअणाणन्दभूदो अणिच्छन्तस्स य्येव तंस्स
णिवारिदो चाणकहदएण । एत्थन्तरे †थणकलसेण चन्दउत्तसमुत्तेइआ
३सिलोअपरिवाडी‡ पवट्टिदा ॥ तत स लोकलोचनानन्दभूतोऽनिच्छत एव
तस्य निवारितश्चाणक्यहतकेन । अत्रान्तरे *स्तनकलशेन चन्द्रगुप्तसमुत्तेजिका
श्लोकपरिपाटि प्रवर्तिता ।

६ राक्षसैः । कीदृशी सा ।

करभक सत्त्वोद्रेकस्येयादि पूर्वोक्त पठति ।

राक्षसः । सहर्षम् । साधु सखे *स्तनकलश साधु । काले भेदबीज-

१मुप्तमवश्यं फलमुपदर्शयिष्यति । कुत ।

सद्यःक्रीडारसच्छेद् प्राकृतोऽपि न मर्षयेत् ।

किमु लोकाधिक *तेजो विभ्राणः पृथिवीपति* ॥१०॥

मलयकैतुः । एवमेतत् ।

राक्षसः । ततस्तत ।

३ करभकः । तदो चन्दउत्तेण अण्णामङ्गकलुसिदेण पसग सूइद् अमच्चस्स
गुण पससिअ अपब्भसिदो अहिआरादो चाणकहदओ ॥ ततश्चन्द्रगुप्ते-
नाशाभङ्गकलुषितेन प्रसङ्गसूचितममात्यस्य गुण प्रशस्यापभ्रष्टोऽधिकाराच्चाण
क्यहतकः ।

६ मलयकैतुः । सखे भागुरायण गुणप्रशसया दर्शितश्चन्द्रगुप्तेन राक्षसे
पक्षपात ।

भागुरायणः । कुमार न तथा गुणप्रशसया यथा चाणक्यबटोर्निरा

१करणेन ।

२१ श्रावितोऽमात्यसदेश वैतालिक M H २ 'The speech is Omitted in M H ३ धाम M H

* Read स्तनकलश † Read थणकलश ‡ Read परिवाडी

राक्षसः । किमर्थमेक. कौमुदीमहोत्सवप्रतिषेधश्चन्द्रगुप्तस्य चाणक्य
प्रति कोपकारणमुतान्यदप्यस्ति ।

१२ मलयकेतुः । सखे चन्द्रगुप्तस्यापरकोपकारणान्वेषणेन किं फलमेष पश्यति ।

भागुरायणः । कुमार मतिमाश्चणक्यो न तुच्छे प्रयोजने चन्द्रगुप्तं

१५ कोपयिष्यति । न च कृतवेदी चन्द्रगुप्त एतावता चाणक्यगौरवमुल्लङ्घ
यिष्यति । सर्वथा चाणक्यचन्द्रगुप्तयो पुष्कलात् कारणाद्यो विश्लेष
उत्पद्येत स अत्यन्तिको भविष्यतीति ।

१८ करभकः । अस्थि^१अण वि चन्द्रउत्तसस कोवकारण उवेक्सिदो
णेण अवक्कमन्तो कुमारो मलअकेदू अमच्चरक्वसो अत्ति ॥ अस्त्यन्यदपि
चन्द्रगुप्तस्य कोपकारणमुपेक्षितोऽनेनापक्रामन् कुमारो मलयकेतुरमात्य

२१ राक्षसश्चेति ।

राक्षसः । सहर्षम् । सखे शकटदास हस्तगतो मे चन्द्रगुप्तो भविष्यति ।

शकटदासः । ईदानीं चन्दनदासस्य बन्धनान्मोक्षो भवता च पुत्र-

२४ दारै सह समागम । जीवसिद्धे सप्रति क्लेशच्छेद ।

भागुरायणः । स्वगतम् । जातः सत्य जीवसिद्धिप्रभृतीनां क्लेशच्छेदः ।

मलयकेतुः । सखे हस्तगतो मे चन्द्रगुप्तो भविष्यति इति व्याहरत

२७ कोऽस्याभिप्रायः ।

भागुरायणः । किमन्यत् । चाणक्यादपकृष्टस्य चन्द्रगुप्तस्योद्धारेण
सौकर्यं पश्यति ।

३० राक्षसः । मद्र हताधिकार क साम्प्रतमसौ बटु ।

करभकः । तर्हि ज्वेव पाडलिउत्ते पडिवसदि ॥ तत्रैव पाटलीपुत्रे प्रतिवसति ।

राक्षसः । सावेगम् । किं तत्रैव प्रतिवसति । न तपोवन गत प्रतिज्ञा वा

३३ न पुन. समारूढवान् ।

करभकः । अमच्च तपोवन गच्छदि त्ति सुणीअदि ॥ अमात्य तपोवन
गच्छतीति श्रूयते ।

३६ राक्षसः । सखे शकटदास नेदमुपपद्यते । पश्य ।

१ एवैक M T H २ निष्प्रयोजनमेव T ३ अण्णाई वि चादउत्सस कोवकारणाई
M H ४ Read in continuation of the preceding speech of राक्षस.
with the omission of जीवसिद्धे सप्रति क्लेशच्छेद । M H ५ उद्धारेण or
सौकर्यं पश्यति । H

देवस्य येन पृथिवीतलवासवस्य
साग्रासनापनयजा निकृतिर्न सोढा ।

सोऽय स्वयकृतनराधिपतेर्मनस्वी
मौर्यात् कथं नु परिभूतिमिमां सहेत ॥ ११ ॥

मलयकेतुः । सखे चाणक्यस्य तपोवनगमने पुन प्रतिज्ञारोहणे वा
कास्य स्वार्थसिद्धि ।

३ भागुरायणः । नात्यन्तदुर्बोऽयमर्थ । यावच्चाणक्यश्चन्द्रगुप्ताद्
दूरीभवति तावदेवास्य स्वार्थसिद्धि ।

शकटदासः । अमात्य अलमन्यथा विकल्पितेन । उपपद्यत एवैतत् ।

६ पश्यत्वमात्य ।

राज्ञां चूडामणीन्दुद्युतिखचितशिखे मूर्ध्नि विन्यस्तपाद्.

स्वैरेवोत्पाद्यमान किमिति विषहते मौर्य आज्ञाविघातम् ।

कौटिल्यः कोपनोऽपि स्वयमभिचरणे ज्ञातदु ख प्रतिज्ञा

द्वैवात् पूर्णप्रतिज्ञं पुनरपि न करोत्यायतिज्यानिभीतः ॥१२॥

राक्षसः । सखे शकटदास एवमेतत् । गच्छ विश्रामय करभकम् ।

शकटदासः । यदाज्ञापयत्यमात्य । करभकेण सह निष्कान्त ।

३ राक्षसः । अहमपि कुमार द्रष्टुमिच्छामि ।

मलयकेतुः । उपसृत्य । अहमेवार्यं द्रष्टुमागत ।

राक्षसः । अवलोक्य । अये कुमार । आसानादुत्थाय । इदमासनम् । उप-

६ वेष्टुमर्हति कुमार ।

मलयकेतुः । अयमुपविशामि । उपविशत्वार्थ । यथार्हमुपविष्टौ ।

मलयकेतुः । आर्य अपि सख्या शिरोवेदना ।

९ राक्षसः । कुमारस्याधिराजशब्देनातिरस्कृते कुमारशब्दे कुतो मे
शिरोवेदनाया सह्यता ।

मलयकेतुः । उरीकृतमेतदार्येण न दुष्प्राप भविष्यति । तत् कियन्तं

१२ कालमस्माभिरेव सभृतबलैरपि शत्रुव्यसन प्रतीक्षमाणैरुदासितव्यम् ।

राक्षसः । कुतोऽद्यापि कालहरणस्यावकाश । प्रतिष्ठस्व विजयाय ।

मलयकेतुः । आर्य अपि किञ्चिच्छत्रोर्व्यसनमुपलब्धम् ।

१ निरपेक्ष added before चन्द्र M H २ एव omitted in all but H (B)

३ अतिचरणे M ४ ग्लानि T

१५ राक्षसः । उपलब्धम्—

मलयकेतुः । कीदृश तत् ।

राक्षसः । सचिवव्यसनम् । किमन्यत् । अपकृष्टश्राणवथाच्चन्द्रगुप्त ।

१८ मलयकेतुः । आर्य सचिवव्यसनमव्यसनमेव ।

राक्षसः । अन्येषा भूपतीना सचिवव्यसनमव्यसन स्यान्न पुनश्चन्द्र-
गुप्तस्य ।

२१ मलयकेतुः । आर्य नैतदेवम् । चन्द्रगुप्तप्रकृतीना चाणक्यदोषा अप-
रागहेतव । तस्मिन् निराकृते पथममपि चन्द्रगुप्तेऽनुरक्ता सप्रति सुत-
रामेव तत्रानुराग दर्शयिष्यन्ति ।

२४ राक्षसः । मैवम् । इह खलु द्विप्रकारा प्रकृतयश्चन्द्रगुप्तसहोत्थायिन्यो
नन्दकुलानुरक्ताश्च । तत्र चन्द्रगुप्तसहोत्थायिनीना चाणक्यदोषा अप-
रागहेतवो न नन्दकुलानुरक्तानाम् । तास्तु नन्दकुलमनेन पितृकु-

२७ लभूत कृतज्ञेन घातितमित्यपरागामर्षाभ्या विप्रकृता सत्य स्वाश्रयम-
लभमानाश्चन्द्रगुप्तमनुवर्तन्ते । त्वाद्दृश पुन प्रतिपक्षोद्धरणे सभावितश-
क्तिमभियोक्तारमासाद्य क्षिप्रमेव परित्यज्य त्वामेवाश्रयिष्यन्ते । अत्र

३० निदर्शन वयमेव ।

मलयकेतुः । आर्य किमेतदेकमेव सचिवव्यसनमभियोगकारण चन्द्रगु-
प्तस्याहोस्विदन्यदप्यस्ति ।

३३ राक्षसः । कुमार किमन्यैर्बहुभि । एतद्धि प्रधानतमम् ।

मलयकेतुः । आर्य कथमिव प्रधानतमम् । किमिदानीं चन्द्रगुप्तः स्वका-
र्यधुरामन्यत्र मन्त्रिणि समासज्य स्वय प्रतिविधातुमसमर्थ ।

३६ राक्षसः । बाढम् । असमर्थ । स्वायत्तासिद्धिषु भूमिपालेष्वेतत्
समवति । चन्द्रगुप्तस्तु दुरात्मा नित्य सचिवोयत्तासिद्धिरेव स्थितश्चक्षु-
र्विकल इवाप्रत्यक्षलोकव्यवहार कथमिव स्वय प्रतिविधातु समर्थ स्यात् ।

१ मल० । ननु विशेषतश्चन्द्रगुप्तस्य ॥ राक्ष० । किं कारणम् ॥ मल० । in
place of मल० । आर्य नैतदेवम् ॥ H & सिद्धावेव (अव) स्थित M T H

३ After this all but H(M N B) insert कृत । अत्युच्छ्रिते and अपि च ।

अत्युच्छ्रिते मन्त्रिणि पार्थिवे च विष्टभ्य पादाबुपतिष्ठते श्री ।

सा स्त्रीस्वभावादसहा भरस्य तयोर्द्वयोरेकतर जहाति ॥

नृपोऽपकृष्ट' सचिवात् तदर्पण
 स्तनधयोऽत्यन्तशिशु' स्तनादिव ।
 अदृष्टलोकव्यवहारमूढधी -
 र्मुहूर्तमप्युत्सहते न वर्तितुम् ॥१३॥

मलयकेतुः । स्वगतम् । दिष्ट्या न सचिवायत्तसिद्धिरस्मि । प्रकाशम् ।
 यद्यप्येव तथापि बहुष्वभियोगकारणेषु सत्सु सचिवव्यसनिन शत्रुम-
 भियोक्तुरैकान्तिकी सिद्धिर्भवति ।

राक्षसः । ऐकान्तिकीमेव सिद्धिमवगन्तुमर्हति कुमार । कुत ।

त्वय्युत्कृष्टबलेऽभियोक्तरि नृपे नन्दानुरक्ते पुरे
 चाणक्ये चलिताधिकारविमुखे मौर्ये नवे राजनि ।
 स्वाधीने मयि (इत्यर्थेके लज्जा नाटयन्)

मार्गमात्रकथनव्यापारयोगोद्यमे
 त्वद्वाञ्छान्तरितानि स्वप्रति विभो तिष्ठन्ति साध्यानि न ॥१४॥

मलयकेतुः । यद्येवमभियोगकालमार्य पश्यति तत किमास्यते ।

उत्तुङ्गास्तुङ्गकूल द्रुतमदसलिला. प्रस्थन्दिसलिल
 श्यामा श्यामोपकण्ठद्रुममतिखरा. कल्लोलमुखरम् ।
 स्रोत खातायसीदत्तदमुस्तरदशनैस्त्सादिततटा.
 शोण सिन्दूरशोणा मम ^१गजपतयोऽपास्यन्तु शतश. ॥१५॥

अपि च

गरुभीरगार्जितरवा. स्वमदाम्बुमिश्र-
 वमासारवषाम* शीकरमुद्गिरन्त्य. ।
 विन्ध्य विकीर्णसलिला इव मेघमाला
 रुन्धन्तु^३ वारणघटा नगर मदीया. ॥ १६ ॥

भागुरायणेन सह निष्क्रान्तो मलयकेतु ।

राक्षसः । क कोऽत्र भो ।

प्रविश्य पुरुषः । आणवेदु अमच्चो ॥ आज्ञापयत्वमास्य ।

१ व्यसनमभियुञ्जानस्य शत्रु० in all but H(M) २पतय पास्यन्ति M T H,

३ रोत्स्यान्ति M H * Read इह

राक्षसः । प्रियवदकं सावत्सरिकाणा द्वारि कस्तिष्ठति ।

पुरुषः । खैवणओ—। क्षपणक —

६ अनिमित्तं सूचयित्वा राक्षसः । कथम् *प्रथममेव क्षपणक ।

पुरुषः । जीवसिद्धी ॥ जीवसिद्धि ।

राक्षसः । अभीभत्सदर्शनं कारयित्वा †प्रवेशयैनम् ।

९ पुरुषः । जं अमच्चो आणवेदि । निष्क्रान्त ॥ यदमात्य आशापयति ।

प्रविश्य क्षपणकः ।

शाशणमलिहन्ताण पडिवय्यध मोहवाधिवेद्याण ।

ये पढममेत्तकहुअं पश्चापश्च उचदिशन्दि ॥ १७ ॥

उपसृत्य । शावगा धम्मसिद्धी होदु ॥

शासनमहता प्रतिपद्यध्व मोहव्याधिवेद्यानाम् ।

ये प्रथममात्रकटुक पश्चात्पथ्यमुपदिशन्ति ॥

श्रावक धर्मसिद्धिर्भवतु ।

राक्षसः । भदन्त निरूप्यता तावदस्माक प्रस्थानदिवस ।

३ क्षपणकः चिन्तयित्वा । शावगा णिलूविदे आ मज्झण्णादो णिवुत्तश-
मस्तकल्लाणा पुण्णमाशी । तुह्णाण उत्तलाए दिशाए दक्किण दिशं
पास्तिदाण अ दक्किणे णक्कते । अवि अ

अस्ताहिमुहे श्ले उदिदे शपुण्णमण्डले चन्दे ।

गमणे बुधश्श लग्गे उदिदस्तमिदम्मि केदुम्मि ॥१८॥

६ श्रावक निरूपित । आ मध्याहान्निर्वृत्तसमस्तकल्याणा पूर्णमासी । युष्माकमुत्त-
रस्या दिशो दक्षिणा दिश प्रस्थिताना च दक्षिण नक्षत्रम् ।

१ ज्ञायता added after this M H २ जं अमच्चो आणवेदि । निष्क्रम्य

पुन प्रविष्य । अमच्च एसो खु सवच्छरिओ added before this M H

३ क्षपणकदर्शनम् M ४ कृत्वा T H ५ णिवुत्तसत्तसकला M, णिवुत्तशअ
लदोशा H णिवुत्तसअलकल्लाणा T ६ तिह्वी (भोदि) शपुण्ण चन्दा added
before this M T H ७ दनकिणदुवालिण in all but H (L) ८ गहवदिह
बुधश्श M

* Omit प्रथममेव † Omit कारयित्वा

अपि च

अस्ताभिमुखे शूर उदिते सपूर्णमण्डले चन्द्रे ।
गमने बुधस्य लग्नमुदितास्तमिते च केतौ ।

राक्षसः । भदन्त तिथिरेव तावन्न शुध्यति ।

क्षपणकः । शावगा एकगुणातिथी चउग्गुणे णःकत्ते* चउशदगुणे
अलग्गे एशे योइशिशिअशिद्धन्ते'

ता

लग्गे 'होदि शुलग्गे 'शोम्मम्मि गहे यहाहि दुल्लग्गम् ।

पाविहि^५ दीहं लाह चन्दशश बलेण गश्चन्ते ॥ १९ ॥

श्रावक एकगुणा तिथिश्चतुर्गुण नक्षत्र । चतु घतगुण लग्न एष ज्यौतिषिक
सिद्धान्तः ॥

तत्

लग्न भवति सुलग्न सौम्ये ग्रहे जहाहि दुल्लग्गम् ।

प्राप्तुहि दीर्घे लाभ चन्द्रस्य बलेन गच्छन् ॥

राक्षसः । भदन्त अपरै सावत्सरिकै सह संवाद्यताम् ।

क्षपणकः । शवादेदु शावगे । हगे उण गमिश्श ॥ सवायददु श्रावक ।
इअह पुनर्गभिष्यामि ।

राक्षसः । कैथम् । कुपितो भदन्त ।

क्षपणकः । कुविदे ण तुह्माण भदन्ते ॥ कुपितो न युष्माक भदन्त* ।

६राक्षसः । कस्तर्हि ।

क्षपणकः । भअव कदन्ते । येण अत्तणो पःक उज्झिअ पलश्श पःक
पमाणीकलेशि । निष्कान्तः ॥ भगवान् कृतान्त । येनात्मन पक्षमुज्झित्वा
९परस्य पक्षं प्रमाणीकरोषि ।

9 The passage appears in a metrical form as under in M T H
एकगुणा (भोदि) तिथी चउग्गुणे (भोदि) णःकत्ते । चउशस्तिगुणे लग्गे एशे
(दीसदि) यो शिशि अतन्त (v l जोइस and जोइसतन्त) शिद्धते २ होहि
H ३ कूलग्गह पलिहलिज्जासु M, सोमम्मि गहम्मि जइवि । दुल्लग्गे, T, शोम
पि गह यहाहि दुल्लग्गं H ४ वहेहि सिद्धं T, पाविहिशि दीह्मा H ५ न
खल्ल कुपितो भदन्त । in all but H (M)

* Read शदगुणे अ चन्दे ।

राक्षसः । प्रियवदक का वेला वर्तते ।

पुरुषः । अमच्च अत्थाहिलासी सूरु ॥ अमात्य अस्ताभिलाषी सूर ।

१२राक्षसः । आसनादुत्थाय विलोक्य । अये अस्ताभिलाषी भगवान्
भास्कर । सप्रति हि

आविर्भूतानुरागा क्षणमुद्यगिरेरुज्जिहानस्य भानो.

पर्णच्छायै पुरस्तादुपवनतरवोऽदूरमाश्वेव गत्वा ।

एते तस्मिन् निवृत्ता. पुनरपरगिरिप्रान्तपर्यस्तविम्बे

प्रायो भृत्यास्त्यजन्ति प्रचलिताविभव स्वामिन सेवमाना ॥२०॥

निष्क्रान्तौ ।

इति राक्षसोद्योगो नाम चतुर्थोऽङ्क ।

कूटलेखो नाम पञ्चमोऽङ्कः ।

ततः प्रविशति समुद्र लेखमलकारपेटिका चादाय सिद्धार्थकः ।

सिद्धार्थकः । हीमाणहे ।

बुद्धिजलनिष्पत्तौ सिञ्चन्ती देसकालकलसेहि ।

दसिस्सदि कञ्जफलं गरुअ चाणक्कणीदिलदा ॥ १ ॥

ता गहीदो मए अज्जचाणक्केण पढमलोहिदो अमच्चरक्खसस्स मुद्दाल
ञ्छिदो अअ लेहो तस्स एयेव मुद्दालञ्छिदा इअ अ आहरणपेटिका ।
३ चण्ढिदो हि किल पाडलिउत्त । जाव गच्छामि । परिकम्भावलोक्ख च ।
कह ग्ववणओ आअच्छदि । जाव से आअमण पडिवालेमि ॥
आश्चर्यम् ।

६ बुद्धिजलनिष्पत्तौ सिञ्च्यमाना देशकालकलसै ।

दर्शयिष्यति कार्यफलं गुरुक चाणक्यनीतिलता ॥

तद् गृहीतो मयार्यचाणक्येन प्रथमलेखितोऽमात्यराक्षसस्य मुद्रालाञ्छितोऽथ
९ लेखस्तस्यैव मुद्रालाञ्छितेय चाभरणपेटिका । चलितोऽस्मि किल पाटलिपुत्रम् ।
यावद् गच्छामि । कथं क्षपणक आगच्छति । यावदस्यागमनं प्रतिपालयामि ।
प्रविश्य क्षपणकः ।

अलिहन्तः पणमामो ये गम्भीलदाइ बुद्धीए ।

लोउत्तलहि लोए शिद्धिं मग्गेहिं गञ्चन्ति ॥ २ ॥

अहर्तं प्रणमामो ये गम्भीरतया बुद्धे ।

लोकोत्तरैर्लोकैः सिद्धिं मार्गैर्गच्छन्ति ॥

सिद्धार्थकः । भदन्त वन्दामि ॥ भदन्त वन्दे ।

क्षपणकः । शावगा धम्मशिद्धी होदु । निर्वर्ण्यं । शावगा पस्ताण-
३ शमुव्वहणे *किदव्वशाअ तुम पेस्सामि ॥ श्रावक धर्म्मसिद्धिर्भवतु ।

। श्रावक प्रस्थानसमुद्रहने कृतव्यवसाय त्वा प्रेक्षे ।

सिद्धार्थकः । कह भदन्तो जाणादि ॥ कथं भदन्तो जानाति ।

१ जीव मे (v1 से) असङ्गभूद दंसण (ता) आदित्त (v1 सुद्ध) दसणेण
पडिहणामि (v1 पाडिहरामि) H M जाव दसण मह समदं एव्व ता ण पडिह-
रामि T समुद्दसतलण किद० M, २ अस्ताण शतलण कद० H

* Read पस्ताणे.

६ क्षपणकः । शावगा किं एत्थ याणिदव्व । एशे दे 'मग्गदशणकुशल्ले
लेहे अ शूएदि ॥ श्रावक किमन्न ज्ञातव्वम् । एष ते मार्गदर्शनकुशल्लो
लेखश्च सूचयति ।

१ सिद्धार्थकः । जाणिद भदन्तेन । देसन्तर पत्थिदो ह्वि । ता कहेदु
भदन्तो कीदिसो अज्ज दिवसो त्ति । ज्ञात भदन्तेन । देशान्तर प्रस्थितो
ऽस्मि । तस्मात् कथयतु भदन्त कीदृशोऽद्य दिवस इति ।

१२ क्षपणकः । विहस्य । शावगा मुण्डं मुण्डाविअ ण कत्ताणि पुश्चाशि ॥
श्रावक मुण्ड मुण्डयित्वा नक्षत्राणि पृच्छसि ।

सिद्धार्थकः । भदन्त सपद वि किं जाद । कहेहि । जदि अणुज्जल

१५ भविस्सदि तदो गमिस्स । अण्णघा णिवत्तिस्स ॥ भदन्त साप्रतमपि कि
जातम् । कथय । यधनुकूल भविष्यति ततो गमिष्यामि । अन्यथा
निवर्तिष्ये ।

१८ क्षपणकः । शावगा ण शपद एदस्सि मलयकेदुकडए अणुज्जलेण'
गञ्चीअदि ॥ श्रावक न साप्रतमतस्तिन्मलयकेतुकटकेऽनुकूलेन गम्यते ।

सिद्धार्थकः । भदन्त कहेहि कुदो एदम् ॥ भदन्त कथय कुत एतत् ।

२१ क्षपणकः । शावगा णिशामेहि । पढम दाव एत्थ *कडए लोअशश
अणिवालिदा णिग्गमप्पवेशा आशि । दाणिं इदो पच्चाशण्णे कुशुमपुले
ण केवि अमुद्दाल्लिच्छेदे णिग्गामिदुं पवेस्सु वा अणुमोदीअदि । ता

२४ यदि भाउलायणशश मुद्दाए लच्छिदे शि तदो गश्च वीशद्धे । अण्णघा
चिष्ट णिहुदे । मा गुम्माहिआरिएहिं शयमिदकलचलणे लाअउल
पवेशीअशि ॥ श्रावक निशामय । प्रथम तावदन्न कटके लोकस्यानिवारिता

२७ निर्गमप्रवेशा आसन् । इदानीमित प्रत्यासन्ने कुसुमपुरे न कोऽप्यमुद्राला
ञ्छितो निर्गन्तु प्रवेष्टु वानुमोचते । तस्माद्यदि मुद्रया लाञ्छितोऽसि ततो
गच्छ विश्रब्धः । अन्यथा तिष्ठ निभृत । मा गुल्माधिकारिभिः सयमितकर

३० चरणो राजकुल प्रवेश्यसे ।

सिद्धार्थकः । किं न जाणादि भदन्तो जह अह अमच्चरक्खसस्स
केरओ सिद्धत्थओ । ता अमुद्दाल्लिच्छेद वि म णिक्कमन्त कस्स सत्ती

१ मग्गणाओकण्णधारे M, मग्गादेशकुशल्ले शउणे कल्लगदे T H २ अणुज्जलेण
अणुज्जलेण वा (अगहिदमुद्दणं) गञ्चीअदि । M H, अणुज्जल भविस्सदि । T

* Omit कडए

३३ णिवारेदु ॥ किं न जानाति भदन्तो यथाहममात्यराक्षसस्य सिद्धार्थक । तस्मा-
दमुद्रालाञ्छितमपि मा निष्कामन्न कस्य शक्तिर्निवारयितुम् ।

क्षपणकः । शावगा ल५कशस पिशाचस वा केलगे होहि । ण उण दे

३६ अमुद्रालाञ्छितदस इदो णिकमणोवाए ॥ श्रावक राक्षसस्य पिशाचस्य वा
भव । न पुनस्तेऽमुद्रालाञ्छितस्येतो निष्कमणोपाय ।

सिद्धार्थकः । भदन्त मा कुप्प । भण मे कज्जसिध्धी होदु त्ति ॥

३९ भदन्त मा कुप्प । भण म कार्यसिद्धिर्भवत्विति ।

क्षपणकः । शावगा गश्च । होदु दे कय्यसिद्धी । हगे वि भाउलाय-
णादो मुद् याचेमि । निष्कान्तौ ॥ श्रावक गच्छ । भवतु ते कार्यसिद्धि ।

४२ अहमपि भागुरायणान्मुद्रा याचे ।

इति प्रवेशक ।

तत प्रविशति पुरुषेणानुगम्यमानो भागुरायण ।

भागुरायणः । स्वगतम् । अहो वैचित्रमार्यचाणक्यनीते ।

मुहुर्लक्ष्योद्भेदा मुद्गरधिगमाभावगहना

मुद्गः सपूर्णाङ्गी मुद्गरतिकृशा कार्यवशतः ।

मुद्गर्नश्यद्गीजा मुद्गरपि बहुप्रापितफले-

त्यहो चित्राकारा नियतिरिव नीतिर्नयविदः ॥३॥

प्रकाशम् । भासुरक न मा दूरीभवन्तमिच्छति कुमारः । अतोऽस्मिन्ने-
वास्थानमण्डपे न्यस्यतामासनम् ।

३ पुरुषः । एद आसण । उवविसदु अज्जो ॥ एतदासनम् । उपविशत्वार्थं ।

भागुरायणः । उपविश्य । य कश्चिन्मुद्रार्थी मा द्रष्टुमिच्छेत् स त्वया
प्रवेशयितव्यः ।

६ पुरुषः । ज अज्जो आणवेदि । निष्कान्त ॥ यदार्य आशापयति ।

भागुरायणः । स्वगतम् । *कष्टम् । एवमस्मासु स्नेहवान् कुमारो मलयके-
तुरतिसघातव्य इत्यहो दुष्करम् । अथ वा

कुले लज्जायां च स्वयशसि च माने च विमुक्ष
शरीर विक्रीय क्षणिकधनलोभाद्^२ धनवति ।

१ पाठलिउत्तं गन्तु added after this M २^०धनलोभाद् M. ^०मपि लोभाद्

* Omit स्वगतम् । कष्टम् ।

तदात्रां कुर्वाणो हितमहितमित्येतदधुना
विचारातिक्रान्त किमिति परतन्त्रो विमृशति ॥४॥]

ततः प्रविशति प्रतीहार्यानुगम्यमानो मलयकेतुः ।

मलयकेतुः । स्वगतम् । अहो राक्षसं प्रति विकल्पबाहुल्यादाकुला मे बुद्धिर्न
निश्चयमाधिगच्छति । कुत ।

भक्त्या नन्दकुलानुरागद्वया नन्दान्वयालम्बिना
किं चाणक्यनिराकृतेन कृतिना मौर्येण सधास्यते ।
स्वैर्यं भक्तिगुणस्य वा विगणयन् किं सत्यसधो भवे-
दित्यारूढकुलालचक्रमिव मे चेतश्चिरं ध्राम्यति ॥५॥]

प्रकाशम् । विजये क्व भागुरायण ।

प्रतीहारी । कुमार एसो खु कडआदो णिकमिटुकामाणं मुह्रांसप-
दाण अणुचिद्धदि ॥ कुमार एष खल्ल कटकाञ्चिकामितुकामाना मुद्रासप्रदान-
मनुतिष्ठति ।

मलयकेतुः । विजये मुहूर्तमसचारा भव । यावदस्य पराङ्मुखस्यैव
पाणिभ्या नयने पिदधामि ।

प्रतीहारी । जं कुमारो आणवेदि ॥ यत्कुमार आज्ञापयति ।

प्रविश्य पुरुषः । अज्ज एसो खु खवणओ मुहाणिमित्तं अज्जं पोक्खिदु
इच्छदि ॥ आर्य एष खल्ल क्षपणको मुद्रानिमित्तमार्यं प्रेक्षितुमिच्छति ।

भागुरायणः । प्रवेशय ।

पुरुषः । ज अज्जो आणवेदि । निष्क्रान्त' ॥ यदार्य आज्ञापयति ।

१२ प्रविश्य क्षपणकः । शावगा धम्मशिद्धी होदु ॥ श्रावक धर्मशिद्धिर्भवतु ।

भागुरायणः । स्वगतम् । अये राक्षसस्य मित्र जीवसिद्धिः । प्रकाशम् ।

भदन्त न खल्ल राक्षसस्य प्रयोजन किंचिदुद्दिश्य गम्यते ।

१५ क्षपणकः । कणो पिघाय । शन्त पाव । शावगा तहिं गमिस्स यहिं लप-
कशदर्शं णामं वि ण शुणीअदि ॥ शान्त पावम् । श्रावक तत्र गमिष्यामि
यत्र राक्षसस्य नामापि न श्रूयते ।

१८ भागुरायणः । बलीयान् सुहृदि प्रणयकोप । तत् किमपराद्ध राक्ष-
सेन भदन्तस्य ।

- क्षपणकः । शावगा ण मम किंवि ल२कशेण अवलद्ध । शय य्येव
 २१ मन्दभगो अत्तगो अवलज्झामि ॥ श्रावक न मम किमपि राक्षसेनापराद्धम् ।
 स्वयमेव मन्दभाग्य आत्मनोऽपराध्यामि ।
 भागुरायणः । भदन्त वर्धयसि मे कुतूहलम्—
 २२ मलयकेतुः । स्वगतम् । मम च ।
 भागुरायणः ।—श्रोतुमिच्छामि ।
 मलयकेतुः । स्वगतम् । अहमपि ।
 २३ क्षपणकः । शावगा किं एदिणा शुदेण ॥ श्रावक किमेतेन श्रुतेन ।
 * भागुरायणः । यदि रहस्य तत् तिष्ठतु ।
 क्षपणकः । णहि लहइश ॥ नहि रहस्यम् ।
 २४ भागुरायणः । यदि न रहस्य तत् कथ्यताम् ।
 क्षपणकः । शावगा ण लहइश एद । तहवि ण कहिइश ॥ श्रावक न
 रहस्यमेतत् । तथापि न कथयिष्यामि ।
 २५ भागुरायणः । अहमपि मुद्रा न दास्यामि ।
 क्षपणकः । स्वगतम् । युक्तमिदानीमर्थिने कथयितुम् । प्रकाशम् । का गदी ।
 एशे णिवेशेमि शुणादु शावगे । अस्ति दाव हगे मन्दभगे पढम पाडलिउत्ते
 २६ णिवशमाणे ल२कशइश मित्तत्तण उवगदे । तहिं अन्तले ल२कशेण
 गूढ विशकञ्जआपयोअ उप्पादिअ घादिदे देवे पव्वदीशले ॥ का गति ।
 एष निवेदयामि । शृणोतु श्रावक । अस्ति तावदह मन्दभाग्य प्रथम पाट
 २७ लिपुत्रे निवसन् राक्षसस्य मित्रत्वमुग्गतः । तत्रान्तरे राक्षसेन गूढ विषकन्य
 काप्रयोगमुत्पाद्य घातितो देव पर्वतेश्वरः ।
 मलयकेतुः । सबाष्पमात्मगतम् । कथ राक्षसेन घातितस्तातो न चाण-
 २८ क्येन ।
 * भागुरायणः । ततस्ततः ।
 २९ क्षपणकः । तदो हगे ल२कशस्स मित्त णित्ति कदुअ चाणक्कहइएण
 शणिआल णअलादो णिवाशिदे । दाणिं वि ल२कशेण लायकय्य-
 कुशलेण किंवि तालिश आलहीअदि येण हगे यीअलोआदो णिवा-
 ३० शिष्यामि ॥ ततोऽह राक्षसस्य मित्रमिति कृत्वा चाणक्यहतकेन सनिकार

नगरान्निर्वासित । इदानीमपि राक्षसेन राजकार्यकुशलेन किमपि तादृशमार-
भ्यते येनाह जीवलोकान्निर्वासयिष्ये ।

५१ भागुरायणः । भदन्त प्रतिश्रुतराज्यार्धसप्रदानमनिच्छता चाणक्य-
हतकेनेदमकार्यमनुष्ठित न राक्षसेनेति श्रुतमस्माभि ।

क्षपणकः । कर्णो पिषाय । शन्त पाव । चाणक्येण विशकञ्जाए
णाम वि ण शुदम् ॥ शान्त पापम् । चाणक्येन विषकन्याया नामापि न
श्रुतम् ।

५४ भागुरायणः । भदन्त इय मुद्रा दीयते । एहि कुमार श्रावय ।

मलयकेतुः । सास्त्रमुपसृत्य ।

श्रुत सखे श्रवणविदारणं वचः

सुहृन्मुखाद्रिपुमधिकृत्य भाषितम् ।

पितुर्वधव्यसनमिदं हि येन मे

चिरादपि द्विगुणमिहाद्य वर्धते ॥ ६ ॥

क्षपणकः । स्वगतम् । अये श्रुत मलयकेतुहतकेन । हन्त कृतार्थोऽ-
स्मि । निष्क्रान्त ।

३ मलयकेतुः । प्रत्यक्षवदाकाशे लक्ष्य बद्ध्वा । राक्षस अयुक्तमिदम् ।

मित्र ममायमिति निर्वृतचित्तवृत्तिं

विभ्रम्भतस्त्वयि निवेशितसर्वकार्यम् ।

तात निपात्य सह बन्धुजनाश्रुतोयै -

रन्वर्थतोऽपि ननु राक्षस राक्षसोऽसि ॥ ७ ॥

भागुरायणः । स्वगतम् । रक्षणीया राक्षसस्य प्राणा इत्यार्यादेश ।

भवतु । एव तावत् । प्रकाशम् । कुमार अलमावेगेन । आसनस्थ

३ कुमार किञ्चिद्विज्ञापयितुमिच्छामि ।

मलयकेतुः । उपाविश्य । सखे किमसि वक्तुकाम ।

भागुरायणः । [कुमार इह- सखेवर्धशास्त्रन्यवहारिणामर्धवशादरिमित्रो-

३ दासीनव्यवस्था नं लौकिकानामित्र स्वेच्छावशात् । अतस्तास्मिन् काले

सर्वार्थसिद्धिं राजानमिच्छतो राक्षसस्य चन्द्रगुप्तादपि बलीयस्तया सुगृ-

हीतनामा देव पर्वतेश्वर एवार्थपरिपन्थी महानरातिरासीत् । तस्मिंश्च

२ राक्षसेनेदमनुष्ठितमिति नातिदोषमिवात्र पश्यामि] पश्यतु कुमार ।

१ कृतार्थ कौटिल्य । २ अन्वर्थसङ्ग ३ नास्ति दोष एवात्रेति ४, न दोषमिवात्र ५

मित्राणि शत्रुत्वमिवाणयन्ती मित्रत्वमप्यर्थवशाच्च शत्रून् ।

नीतिर्नैयत्यस्मृतपूर्ववृत्तं जन्मान्तर जीवित एव पुंस ॥८॥

तदत्र वस्तुनि नोपालम्भनीयो राक्षस । आ नन्दराज्यलाभादुपग्राह्यश्च ।

परतस्तस्य परिग्रहे वा परित्यागे वा कुमार प्रमाणम् ।

३ मलयकेतुः । एवम् । सखे सम्यग् दृष्टवानसि । यतोऽमात्यवधे प्रकृति-
क्षोभ स्यात् । एव च सदिग्ो विजय स्यात् ।

प्रविश्य पुरुषः । जेदु कुमारो । अज्ज गुम्माहिकिदो दीहचक्खु विण्णवेदि ।

६ एसो खु अहोहिं कढआदो णिक्कमन्तो अगहीदमुद्दो सलेहो पुरिसो
गहीदो । ता पच्चक्खीकरेदु ण अज्जो ति ॥ जयतु कुमार । आर्य

गुल्माभिक्रतो दीर्घचक्षुर्विजापयति । एष खत्वस्माभि कटकान्निष्कामजगृही-
९ तमुद्र सलेख पुरुषो गृहीतः । तत् प्रत्यक्षीकरोत्वेनमार्य इति ।

भागुरायणः । भद्र प्रवेशय ।

पुरुषः । ज अज्जो आणवेदि । निष्कान्त ॥ यदार्य आज्ञापयति ।

१२ तत प्रविद्यति पुरुषेणानुगम्यमान सयत सिद्धार्थक ।

{ सिद्धार्थकः । स्वगतम् ।

आणन्तीए* गुणेसु दोसेसु परम्ह कुणन्तीए ।

अह्यारिसज्जणणीए णमो णमो स्वामिभत्तीए ॥ ९ ॥

आनयन्त्यै गुणेषु दोषेषु च पराङ्मुख कुर्वत्यै ।

अस्माद्दशजनन्यै नमो नम स्वामिभक्त्यै ॥]

३ उपसृत्य पुरुषः । अज्ज अअ सो पुरिसो ॥ आर्य अय स पुरुष ।

भागुरायणः । विलोक्य । भद्र किमयमागन्तुक आहोस्विदिहैव कस्य-
चित् परिग्रह ।

६ सिद्धार्थकः । अज्ज अह खु अमच्चरवखसस्स केरओ ॥ आर्य अह
खल्लुमात्यराक्षसस्य ।

भागुरायणः । तत् किमगृहीतमुद्र कटकान्निष्कामसि ।

९ सिद्धार्थकः । अज्ज कज्जगोरवेण तुवराविदो ह्मि ॥ आर्य कार्यगौरवेण
त्वरायितोऽस्मि ।

भागुरायणः । कीदृश तत् कार्यगौरव यद्राजशासनमुल्लङ्घयति ।

१ दीहरक्खो १ २ तिप्पन्तीए M

* Read आणत्तीअ

१२मलयकेतुः । सखे भागुरायण लेखमुंपनय ।

भागुरायणः । सिद्धार्थकहस्ताल्लेख गृहीत्वा । कुमार अय लेख । मुद्रा
दृष्ट्वा । राक्षसनामाङ्कितेय मुद्रा ।

१५मलयकेतुः । मुद्रा परिपालयन्नुद्वेष्ट्यै दर्शय ।

भागुरायणस्तथा कृत्वा दर्शयति ।

मलयकेतुः । वाचयति । स्वास्ति । यथास्थान कुतोऽपि कोऽपि कमपि

१८पुरुषविशेषमवगमयति । अस्मत्प्रतिपक्ष निराकृत्य दर्शिता सत्यवादिता
सत्यवता । साप्रतमेतेषामपि प्रथममुपन्यस्तसधीनामस्मत्सुहृदा प्रति-
ज्ञातसधिपरिपणप्रतिपादनेनै सत्यसध प्रीतिमुत्पादयितुमर्हति । एते

२१ह्येवमुपगृहीताः सन्त स्वाश्रयविनाशेनोपकारिणः*माराधयिष्यन्ति ।
अविस्मृतमेतत् सत्यवतः स्मारयाम् । एतेषा मध्ये केचिदरे कोश-
हैस्तिभ्याः†मार्थेन केचिद्विषयेणेति । अलकारत्रय श्रीमता यत् प्रेषित

२४तदुपगतम् । अस्माभिर्लेखस्याशून्यार्थं किञ्चिदनुप्रेषित तदुपगम-
नीयम् । वाचिक †चासतमात् सिद्धार्थकाच्छ्रोतव्यमिति । सखे भागु-
रायण कीदृशो लेखः ।

२७भागुरायणः । मद्र सिद्धार्थक कस्याय लेख ।

सिद्धार्थकः । अज्ज ण जाणामि ॥ आर्यं न जानामि ।

भागुरायणः । धूर्त लेखो नीयते न च ज्ञायने कस्येति । सर्वं तावत्

३०तिष्ठतु । वाचिक त्वत्त केन श्रोतव्यम् ।

सिद्धार्थकः । भय नाटयद् । तुहोहिं—॥ युष्माभिः—

भागुरायणः । किमस्माभि ।

३३सिद्धार्थकः । तुहोहिं गिहीदो—ण जाणामि—किं भणामि ति ॥

युष्माभिर्गृहीतो—न जानामि—किं भणामीति ।

भागुरायणः । सक्रोधम् । एष ज्ञास्यसि । भासुरक बहिर्नीत्वा तावत्

३६ताड्यता यावत् कथयति ।

१ उपनय M अपनय T H २ उद्घाट्य T ३ परिपण (न) प्रोत्साहनेन M T

४ दन्तिभ्याम् M दण्डाभ्याम् T दण्डेन H ५ अस्माच्छ्रो० T ६ लेखार्थं M H

* Read उपहारिणम् † Read हास्तिकाम्याम् †† Read चासतमादस्मात् सिद्धा० ।

पुरुषः । ज अज्जो आणवेदि । तेन सह निष्कम्य पुन प्रविश्य । अज्ज इअ मुद्दालाञ्छिदा पेडिआ तस्स ताडीअमाणस्स कक्खादो णिवडिदा ॥
३९ यदार्य आशापयति । आर्य इय मुद्दालाञ्छिता पेडिका तस्य ताड्यमानस्य कक्षाया निपतिता ।

भागुरायणः । विलोक्य । इयमपि राक्षसमुद्राङ्कितैव ।

४२ **मलयकेतुः ।** अय लेखस्याशून्यार्थो भविष्यति । इमामपि मुद्रा परि-
पालयन्नुद्घाट्य दर्शय ।

भागुरायणस्तथा कृत्वा दर्शयति ।

४५ **मलयकेतुः ।** विलोक्य । अये तदिदमाभरण यन्मया स्वशरीरादवतार्य
राक्षसाय प्रेषितम् । व्यक्तम् । चन्द्रगुप्तस्याय लेख ।

भागुरायणः । एष निर्णीयते सशय । भद्र पुनरपि ताड्यताम् ।

४८ **पुरुषः ।** ज अज्जो आणवेदि । निष्कम्य सिद्धार्थकेन सह पुन प्रविश्य ।
एसो खु ताडीअमाणो कुमारस्य ज्येव णिवेदेमि त्ति भणादि ॥ यदार्य
आशापयति । एष खल्ल ताड्यमान कुमारायैव निवैदयामीति भणति ।

५१ **मलयकेतुः ।** तथा भवतु ।

सिद्धार्थकः । पादयोर्निपत्य । अभएण मे कुमारो पसाद करोदु ॥
अभयेन मे कुमार प्रसाद करोदु ।

५४ **मलयकेतुः ।** भद्र अभयमेव परवतो जनस्य । निवेद्यताम् ।

सिद्धार्थकः । णिसामेदु कुमारो । अह खु अमच्चरक्खसेण इम लेह
देइअ चन्दउत्तासआस पेसिदो ह्मि ॥ निद्यामयतु कुमार । अह खल्वमा

५७ **व्यराक्षसेनेम लेख दत्त्वा चन्द्रगुप्तसकाश प्रेषितोऽस्मि ।**

मलयकेतुः । वाचिकमिदानीं श्रोतुमिच्छामि ।

६० **सिद्धार्थकः ।** कुमार आदिट्ठो ह्मि अमच्चेण जहा एदे मह पिअव
अस्सा पच्च राआणो तुए सह पढमसमुप्पणसधाणा । ते जहा
कुलूदाहिवो चित्तवम्मा मलअणराहिवो सीहणादो कल्लीरदेसणाहो

६३ **पुक्खरक्खो सिन्धुराओ सिन्धुसेणो पारसीआहिवदी मेहक्खो । एदेसु
पढमभणिदा तिण्णि राआणो मलअकेदुणो विसअ इच्छन्ति अवरे**

हृत्थिबल कोस अ । ता जहा चाणक्य णिराकरिअ^१ महाराएण मह
 ६६ पीदी समुप्पादिश तहा एदाण वि पढमपणिदो अन्थो पडिवाइइदवो ति
 एत्तिओ वाआसदेसो ॥ कुमार आदिष्टोऽस्म्यमात्येन यथैते मम प्रियवयस्या
 पञ्च राजानस्त्वया सह प्रथमसमुत्पन्नसघाना । ते यथा कुल्लुताधिपश्चित्रवर्मा
 ६९ मलयनराधिप सिंहनाद काश्मीरदेशनाथ पुष्कराक्ष सिन्धुराज सिन्धुषेण
 पारसीकाधिपतिमैघाक्ष । एतेषु प्रथमभणितान्त्रयो राजानो मलयकेतोर्विषय-
 मिच्छन्त्यपरे हस्तिबल कोश च । तद्यथा चाणक्य निराकृत्य महाराजेन मम
 ७२ प्रीति समुत्पादिता तथैतेषामपि प्रथमपणितोऽर्थं प्रतिपादयितव्य इत्येतावान्
 वाक्सदेश ।

मलयकेतुः । स्वगतम् । कथं चित्रवर्मादयोऽपि मामभिदुह्यन्ति । सत्यम्
 ७५ अत एव तेषां राक्षसे निरतिशया प्रीति । प्रकाशम् । विजये ।
 अमात्यं द्रष्टुमिच्छामि ।

प्रतीहारी । ज कुमारो आणवेदि । निष्क्रान्ता ॥ यत् कुमार आशापयति ।
 ७८ तत प्रविश यासनस्थ स्वभवनगत पुरुषेण सह सचिन्तो राक्षस ।
 राक्षसः । स्वगतम् । आपूर्णमस्मद्बलं चन्द्रगुप्तबलैरिति यत्सत्यं न मे
 मनसः परिशुद्धिरस्ति । कुत

साध्ये निश्चितमन्वयेन घटितं विभ्रत्^२ स्वपक्षे स्थिति
 व्यावृत्तं च विपक्षतो भवति यत् तत् साधनं सिद्धये ।
 यत् साध्यं स्वयमेव तुल्यमुभयो पक्षे विरुद्धं च यत्
 तस्याङ्गीकरणेन वादिन इव स्यात् स्वामिनो निग्रहः ॥ १० ॥

अथ वा तैश्चैतैरपरागहेतुभिः प्राक्परिगृहीतोपजापैरापूर्णाभिति न विकल्प-
 यितुमर्हामि । प्रकाशम् । प्रियवदक उच्यतामस्मद्भवनात् कुमारानुया-
 यिनो राजान । सप्रति दिने दिने प्रत्यासीदति कुमुमपुरम् । तत्
 परिकल्पितविभागैर्भवाद्भिः प्रयाणे प्रयातव्यम् । कथमिति ।

प्रस्थातव्यं पुरस्तात् * खसशबरगणैर्मानु व्यूढसैन्यै-
 र्गान्धारैर्मध्ययाने यवननृपातिभिः सविधेयः प्रयत्नः ।
 पश्चात् तिष्ठन्तु वीराः शकनरतपयः †सभृताश्चेद्दृष्टव्यौ ।

कौल्लुताद्यश्च शिष्टं पथि परिवृणुयाद्वाजलोकः कुमारम् ॥ ११ ॥]

१ महाभाएण in all but H (M P) २ पढमपणिदो in all but H (P ३)
 ३ अथ वा M T H ४ सपक्षे T H ५ मगध M T H ६ सयवनपतिभिः in
 all but H (K ch) ७ वेदि M H चीण T

* Read खसशबरनृपै † Read सभृताश्चैव दृष्टव्यौ

पुरुषः । ज अमञ्चो आणवेदि । निष्कान्त ॥ यदमात्य आज्ञापयति ।
प्रविश्य प्रतीहारीः । जेदु अमञ्चो । इच्छदि अमञ्च कुमारो पेक्खिदुं ॥

३ जयत्वमात्य । इच्छत्यमात्य कुमार प्रेक्षितुम् ।

राक्षसः । भद्रे मुहूर्तं तिष्ठ । क कोऽत्र भो ।

प्रविश्य पुरुषः । आणवेदु अमञ्चो ॥ आज्ञापयत्वमात्य ।

६ राक्षसः । भद्र उच्यता शकटदास ॥ परिधापिता वयमाभरण कुमा-
रेण तत्र युक्तमस्माभिरनलकृतै कुमारदर्शनमनुभावितुम् । अतो यत्
तदलकरणत्रयं क्रीतं तन्मध्यादेकं दीयतामिति ।

९ पुरुष । ज अमञ्चो आणवेदि ॥ निष्कम्य पुन प्रविश्य । अमञ्च इदं
अलकरणं ॥ यदमात्य आज्ञापयति । अमात्य इदमलकरणम् ।

राक्षसः । आत्मानमलकृत्योत्थाय च । भद्रे राजकुलगामिनं मार्गमादेशय ।

१२ प्रतीहारी । एदु अमञ्चो ॥ एत्वमात्य ।

राक्षसः । स्वगतम् । अधिकारपदं नाम निर्दोषस्यापि पुरुषस्य महदा-
शङ्कास्थानम् ।

भयं तावत् सेव्यादभिनिविशते सेवकजनं
ततः प्रत्यासन्नाद् भवति हृदये चैव निहितम् ।
ततोऽध्यारूढानां पद्मसुजनद्वेषजननं
मतिः सोच्छ्रायाणां पतनमनुरूपं कलयति ॥ १२ ॥]

परिक्रम्य प्रतीहारी । अमञ्च अअ कुमारो विट्ठदि । उपसप्पदु ण
अमञ्चो ॥ अमात्य अयं कुमारास्तिष्ठति । उपसर्पत्वेनममात्य ।

३ राक्षसः । विलोक्य । अयं कुमारो य एष

पादाग्रे दशमवधाय 'निश्चलाङ्गीं
शून्यत्वादपरिगृहीततद्विशेषाम् ।
चक्रेन्दुं वहति करेण दुर्वहाणां
कार्याणां कृतमिव गौरवेण नम्रम् ॥ १३ ॥]

उपसृष्य । विजयता कुमार ।

मलयकैतुः । आर्यं अभिवाद्ये ॥ इति पञ्चमोऽङ्कः ॥

राक्षसस्तथा करोति'।

- ३ मलयकेतुः । आर्यं चिरमदर्शनेनार्यस्य वयमुद्विग्ना ।
राक्षसः । कुमार प्रयाणे प्रतिविधानमनुतिष्ठता मया कुमारादुपाल-
म्भोऽधिगत ।
- ६ मलयकेतुः । आर्यं प्रयाणे कथं प्रतिविहितमिति श्रोतुमिच्छामि ।
राक्षसः । कुमार एवमादिष्टा कुमारानुयायिनो राजान । प्रस्थातव्य
मिति पूर्वोक्तं पठति ।
- ९ मलयकेतुः । स्वगतम् । य एव मद्विनाशेन चन्द्रगुप्तमाराधयितुमुद्यतास्त
एवं मा परिवृण्वन्ति । प्रकाशम् । आर्यं अस्ति कश्चिद्य कुसुमपुर
गच्छति तत आगच्छति वा ।
- १३ राक्षसः । कुमार अवासितमिदानीं गतागतप्रयोजनम् । अल्पैरहोभिर्व-
यमेव यस्याम ।
मलयकेतुः । स्वगतम् । विज्ञायते । प्रकाशम् । यद्येव तत किमार्येणाय
- १५ सलेखः पुरुषः प्रेषितः ।
राक्षसः । विलोक्य । अये सिद्धार्थकः ।
सिद्धार्थकः । ण विष्णवेमि ताडीअन्तेण मए— । इत्यर्थोक्तेऽधोमुख
- १८ स्तिष्ठति ॥ ननु विज्ञापयामि ताड्यमानेन मया— ।
मलयकेतुः । भागुरायण स्वामिनः पुरस्ताद्भीतो लज्जितो वा नैष कथं
यिष्यति । स्वयमेवार्याय कथय ।
- २१ भागुरायणः । यदाज्ञापयति कुमारः । अमात्य एष कथयति । यथा-
हममात्येन लेखं दत्त्वा वाचिकं च सदिश्यं चन्द्रगुप्तसकाशं प्रेषितम् ।
राक्षसः । भद्रं सिद्धार्थकं अपि सत्यम् ।
- २४ सिद्धार्थकः । लज्जा नाटयन् । एतद्व—ताडीअन्तेण मए—णिवेदिद ॥ एव—
ताड्यमानेन मया— निवेदितम् ।

१ राक्ष० । कुमार किमर्थं वयमाहृता । added after this H २ चिरम
दर्शनेन H ३ पञ्चभि H ४ गन्तार in all but H (B): ५ भद्रं किमिदम् ।
added after this M T H ६ सिद्धा० सन्नाय लज्जा नाटयन् । पसीददु
(पसीददु) अमच्चौ (अमच्च) ताडीअन्तेण मए ण पारिद अमच्चरहस्स धारिदुं ॥
राक्ष० । भद्रं कादर्शं रहस्यमिति न खल्वगच्छामि । सिद्धा० विष्णवेमि
ताडीअन्तेण मए ण पारिद(अमच्चरहस्स धारिदुं ति) ॥ M T H ७ इम(रहस्स) M H

- राक्षसः । अनृतमेतत् । ताड्यमान पुरुष किमिव न ब्रूयात् ।
- २७ मलयकेतुः । सखे भागुरायण दर्शय लेखम् । वाचिकमेष शृत्य कथयिष्यति ।
- भागुरायणः । अमात्य अय लेख ।
- ३० राक्षसः । अनुवाच्य । कुमार शत्रो प्रयोग एष ।
- मलयकेतुः । लेखम्याशून्यार्थमार्येणेदमाभरणमनुप्रेषितम् । तत् कथं शत्रो प्रयोग स्यात् ।
- ३३ राक्षसः । आभ्रण निर्दोषम् । कुमार नैतन्मयानुप्रेषितम् । कुमारेण मे प्रेषितं कर्मिणश्चेत् परिदोषस्थाने मया सिद्धार्थकाय दत्तम् ।
- भागुरायणः । ईदृशम्याभरणविशेषस्य विशेषतः कुमारेण प्रसादीकृत-
- ३६ कृतम्याय परित्यागभूमि ।
- मलयकेतुः । वाचिकमपि सिद्धार्थकाच्छ्रोतव्यमिति लिखितमार्गण ।
- राक्षसः । कुतो वाचिकम् । लेख एवास्मदीयो न भवति ।
- ४२ मलयकेतुः । इयं तर्हि कस्य मुद्रा ।
- राक्षसः । कपटमुद्रामप्युत्पादयितुं शक्नुवन्ति धूर्ता ।
- भागुरायणः । कुमार सम्यगमात्यो विज्ञापयति । भद्रं केनायं
- ४५ लिखितो लेख ।
- सिद्धार्थको राक्षसस्य मुखमवलोक्य तूष्णीमधोमुखस्तिष्ठति ।
- भागुरायणः । भद्रं अलं पुनरात्मानं ताडयेत्वा । कथय ।
- ४८ सिद्धार्थकः । अज्जं सअड्डामेण ॥ आर्यं शकटदासेन ।
- राक्षसः । यदि शकटदासेन लिखितं तर्हि मयैव लिखितं ।
- मलयकेतुः । विजये शकटदासं द्रष्टुमिच्छामि ।
- ५१ प्रतीहारी । जं कुमारो आणवेदि ॥ यत् कुमार आशयति ।
- भागुरायणः । स्वगतम् । न खल्वनिश्चितार्थमार्यचाणक्यस्य प्रणिधयोऽभिधास्यन्ति । भवतु । एवम् । प्रकाशम् । कुमारं न कदाचिदपि शकटदा-

१ कुमारेणैतन्महामनुप्रेषितम् । मयाप्येतत् कर्मिणश्चित् T कुमारं नैतन्मयानुप्रेषितम् । कुमारेण मे -(१) मह्यं दत्तमेतद्धि (कर्मिणश्चित्) M H २ स्व (VI आत्म)गात्रादवतार्यं added after this in all but H(P M) ३ अस्मात् आसृतमास्तिद्धार्थकात् H ४ कस्य वाचिकम् । inserted before this M T H ५ ताडयितुम् T H

५४ सोऽमात्यस्याग्रतो लिखित प्रतिपत्स्यते । अतो लिखितान्तरमस्यानी-
यताम् । वर्णसवाद एवैतद् विभावयिष्यति ।

मलयकेतुः । एव क्रियताम् ।

५७ भागुरायणः । कुमार मुद्रामप्यानयत्वियम् ।

मलयकेतुः । उभयमप्यानीयताम् ।

प्रतीहारी । जं कुमारो आणवेदि । निष्कम्भ पुन प्रविश्य । कुमार इद

६० सअडदासेण लिहिद पत्तअ मुद्दा अ ॥ यत् कुमार आशापयति । कुमार
इद तच्छकटदासेन लिखित पत्र मुद्रा च ।

मलयकेतुः । उभयमपि विलोक्य । सवदन्त्यक्षराणि ।

६३ राक्षसः । स्वगतम् । संवदन्त्यक्षराणि । किं नु शकटदासेन

स्मृत स्यात् पुत्रदाराणां विस्मृतस्वामिभक्तिना ।

चलेष्वर्थेषु लुब्धेन न यशस्स्वनपायिषु ॥ १४ ॥

अथ वा क. सदेह ।

मुद्रा तस्य कराङ्गुलिप्रणयिनी सिद्धार्थकस्तत्सुहृत्

तस्यैवापरलेख्यसूचितमिदं लेख्य प्रयोगाश्रयम् ।

सुव्यक्त शकटेन भेदपटुभिः सधाय सार्धं परै-

र्भर्तृस्नेहपराङ्मुखेन कृपण प्राणार्थिना चेष्टितम् ॥ १५ ॥

मलयकेतुः । विलोक्य । आर्य अलकारत्रय श्रीमता यत् प्रेषितं तदुपगत-
मित्यार्येण यल्लिखित तन्मध्यात् किमिदमेकम् । निवर्णार्थमगतम् । कथम् ।

३ तातेन धृतपूर्वमिदमाभरणम् । प्रकाशम् । आर्यं कुतोऽयमलकार ।

राक्षसः । क्रैयादाधिगत ।

मलयकेतुः । विजये अपि प्रत्यभिजानासि भूषणमिदम् ।

६ प्रतीहारी । निवर्ण्य सबाष्पम् । कुमार कह ण पच्चभिजाणामि । इद

खु सुगिहीदणामधेएण पव्वदीसरेण धारिदपुव्व ॥ कुमार कथ न प्रत्य-
भिजानामि । इद खल्लु सुगृहीतनामधेयेन पर्वतेश्वरेण धारितपूर्वम् ।

१ अन्यलिखितम् M प्रतिलिखितम् २ प्रतीहारी । कुमार मुद्दा वि । T प्रतीहारी।
कुमार मुद्दं पि जाचेमि । H ३ उभयमपि क्रियताम् M T H ४ शकटदासस्तु
(मम) मित्रमिति विसवदन्त्यक्षराणि । in all but H (M) ५ वणिग्भ्य
ऋयाद् in all but H (M)

मलयकेतुः । सबाष्पम् । हा तात

एतानि तानि 'तव भूषणवल्लभस्य
गात्रोचितानि कुलभूषण भूषणानि
यै. शोभितोऽसि मुखचन्द्रकृतावभासो
नक्षत्रवानिव शरत्समयप्रदोष ॥ १६ ॥

राक्षसः । स्वगतम् । कथम् । पर्वतेश्वरेण धृतपूर्वाणीत्याह । व्यक्तमेतान्येव
चाणक्यप्रयुक्तेन वणिजाम्नामु विक्रीतानि ।

३ मलयकेतुः । आर्य तातेन धृतपूर्वाणामामरणाना विशेषतश्चन्द्रगुप्तसहस्रग-
ताना क्रियादधिगम कथ युज्यते । अथ वा युज्यत एवैतत् ।

चन्द्रगुप्तस्य विक्रेतुरधिक लाभमिच्छत ।
कल्पिता मूल्यमेतेषां क्रूरेण भवता वयम् ॥ १७ ॥

राक्षसः । स्वगतम् । अहो सुश्लिष्टो दूषणप्रयोग । कुत ।
लेखोऽय मम नेति नोत्तरपद मुद्रा मदीया यत्
सौहार्दं शकटेन खण्डितमिति श्रद्धेयमेत् कथम् ।
मौर्यै भूषणविक्रय नरपतौ को नाम सभावयेत्
तस्मात् सप्रतिपत्तिरेव हि भवेद्ग्राम्यमत्रोत्तरम् ॥१८॥

मलयकेतुः । एतदार्यं पृच्छामि— ।

राक्षसः । कुमार य आर्यस्त पृच्छ । वयमिदानीमनार्या संवृत्ता ।

३ मलयकेतुः ।

मौर्योऽसौ स्वामिपुत्र *परिचरणपरो मित्रपुत्रस्तवाह मि
दाता सोऽर्थस्य तुभ्यै स्वमतमनुगतस्त्वं तु महा ददासि ।
दास्य सत्कारपूर्वं ननु सचिवपद तत्र ते स्वाम्यमत्र
स्वार्थं कस्मिन् समीहा पुनरधिकतरे त्वामिनार्थं करोति ॥१९॥

राक्षसः । कुमार एवम् । अभियुक्तव्याहारेणैव निर्णयो दत्त । मौर्योऽसौ
स्वामिपुत्र इत्यादि युष्मदस्मदोर्व्यत्ययेन पठति ।

१ गुणवल्लभं वल्लभानि H २ व्यक्तमेवास्य भूषणानि । प्रकाशम् । एतान्यपि
चाणक्यप्रयुक्तन वणिजनेनास्मासु विक्रीतानि । T प्रकाशम् । व्यक्तमेतान्यपि
तेन चाणक्य० M ३ वणिग्विक्रय इति न युज्यते T ४ भूषण H अभूदेषM
अभूच्छत्रु T ५ वर न ग्राम्य० M T H ६ सतत H ७ अभियुक्तव्याहारिणा
M H अयुक्तव्याहारिणा T

* Read परपरिचरणो

३ मलयकेतुः । लेखमरुकरणस्थगिका च निर्दिश्य । इदमिदानीं किम् ।
राक्षसः । सबाष्पम् । विधेर्विलसितम् ।

भृत्यत्वे परिभूतिधामनि सति स्नेहात् प्रभूणां सता
पुत्रेभ्य कृतवेदिनां कृतधियां येषामभिज्ञा वयम् ।
त लोकस्य परीक्षका- क्षितिभृत पापेन येन क्षता-
स्तस्येद विपुल विधेर्विलसित पुसां प्रयत्नच्छिद. ॥२०॥

मलयकेतुः । सक्रोधम् । किमद्यापि निहूयत एव । विधेर्विलसितामिद

न लोभस्य । अनार्य—

कन्यां तीव्रविषप्रयोगविषमां कृत्वा कृतघ्न स्वया
विश्रम्भप्रवणं पुरा मम पिता नीत कथाशेषताम् ।
सप्रत्याहितगौरवेण भवता मन्त्राधिकारे रिपौ^१
प्रारब्धा^२ पुनराममांसवदहो विक्रेतुमेते वयम् ॥२१॥

राक्षसः । स्वगतम् । अयमपरो गण्डस्योपरि विस्फोट । प्रकाश कर्णौ
पिधाय । शान्त पापम् । अपापोऽह पर्वतेश्वरे ।

३ मलयकेतुः । केन तर्हि व्यापादितम्नात ।

राक्षसः । दैवमत्र प्रष्टव्यम् ।

मलयकेतुः । दैवमत्र प्रष्टव्यम् । न क्षपणको जीवसिद्धि ।

६ राक्षसः । स्वगतम् । कथम् । जीवसिद्धिरपि चाणक्यप्रयुक्त । हन्त
रिपुभिर्मेहृदयमपि स्वीकृतम् ।

मलयकेतुः । सक्रोधम् । भामुरक आज्ञाप्यता सेनापति शिखरसेन ।

५ य एते राक्षसेन सह सुहृत्तामुत्पाद्यास्मच्छरीरद्रोहेण चन्द्रगुप्तमाराधनि-
तुमुद्यता पञ्च राजान (कौलूताश्चित्रवर्मा मलयनरपति. सिंहनाद
काश्मीर पुष्कराक्ष सिन्धुराज सिन्धुषेण पारसीकाधिराजो मघाक्ष
१ इत्येतेषु त्रय प्रथमे मदीया भूमिं कामयन्ते । ते गम्भीर श्वभ्रमभिर्नीय
पाशुभि पूर्यन्ताम् । इतरौ तु हस्तिबलकामां हस्तिनैव घात्येतामिति ।

पुरुषः । नं कुमारो आणवेदि । निष्कान्त ॥यत् कुमार आज्ञापयति ।

१ रिपोः म २ प्रलयाय मास० T प्रणयाय मास० M ३ नाह पर्वतेश्वरे ।

विषकन्या प्रयुक्तवान् । T प्रणिधि M T

१५ मलयकेतुः । राक्षस नाह विश्रम्भघाती राक्षस । मलयकेतु खल्वहम् ।
तद् गच्छ । समाश्रय सर्वात्मना चन्द्रगुप्तम् ।

विष्णुगुप्त च मौर्ये च सममप्यागतौ त्वया ।

उन्मूलयितुमीशोऽहं त्रिवर्गमिष दुर्नय* ॥२२॥

भागुरायण कुन कालहरणेन । साप्रतमेव कुसुमपुरमवरोधनाय प्रति
घ्नन्तामस्मद्भूलानि ।

गौडीनां लोभधूलीपरिमलधवलान् धूम्रयन्त कपोलान्

क्लिन्नन्तः कृष्णमान भ्रमरकुलरुचः कुञ्चितस्यालकस्य ।

पाशुस्तम्बा बलानां तुरगखुर पुटक्षोदलब्धात्मलाभाः

शश्रूणामुत्तमाङ्गे गजमदसलिलच्छिन्नमूलाः पतन्तु ॥२३॥

इति भागुरायणेन सह सपरिजनो निष्क्रान्तो मलयकेतु ।

राक्षसः । सावेगम् । हा धिक् । घातिताश्चित्रवर्मादयस्तपस्विन ।

कथम् । सुहृद्विनाशाय राक्षसश्चेष्टते न रिपुविनाशाय । किमिदानीं करवाणि

३ मन्दभाग्य* ।

किं गच्छामि तपोवन न तपसा शाम्येत् सर्वैर मन*

किं भर्तृननुयामि जीवति रिपौ स्त्रीणामिष योग्यता ।

किं वा खड्गसखः पताम्यरिबले नैतच्च युक्त भवे-

ष्टेतश्चन्दनदासमोक्षरभसं रुन्ध्यात् कृतञ्च न चेत् ॥ २४ ॥

निष्क्रान्त ।

इति कूटलेखो नाम पञ्चमोऽङ्कः ।

१ भागु० । कुमार कृत० M T २ कुसुमपुरोपरोधाय M T ३ नेद न M
नैतच्च H ४ कृतञ्च H

कपटपाशो नाम

षष्ठोऽङ्कः ।

ततः प्रविशत्यलकृत सहर्षं सिद्धार्थक ।

सिद्धार्थकः ।

जअदि जलदणीलो केशवो केशिघादी
जअदि अ जणदिट्टोचन्दमा^१ चन्दउत्तो ।
जअदि अ जअकज्ज^२ जाव काऊण सेव्व^३
पडिहदपरपक्खा^४ अज्जचाणक्कणादी ॥१॥

जाव चिरस्स कालस्स पिअवअस्स समिद्धत्थअ पेक्खामि^५ । परिक्रम्या
वलोक्य च । एसो मे पिअवअस्सो समिद्धत्थओ इदो एयेव आअच्छदि ।
३ जाव ण उवसप्पामि ॥

जयति जलदनील केशव. केशिघाती

जयति च जनहाष्टिचन्द्रमाश्चन्द्रगुप्त ॥

६ जयति च जयकार्यं यावत् कृत्वा सर्वं
प्रतिहतपरपक्षार्थचाणक्यनीति ।

यावच्चिरस्य कालस्य प्रियवयस्य समृद्धार्थकं प्रेक्षे । एष मे प्रियवयस्य समृ
द्धार्थक इत एवागच्छति । यावदेनमुपसर्पामि ।

ततः प्रविशति समृद्धार्थक ।

समृद्धार्थकः ।

सन्तावेन्ता आवाणएसु^६ गेहूससेसु^७ तहाणिच्चं ।

विहवा विहवा विरहे मित्राणा दूमेन्ति ॥

सुट मए मलअकेदुकडआदो पिअवअस्सो मिद्धत्थओ आअदो त्ति ।
ता जाव ण अण्णेमामि । परिक्रम्य विलोक्य च । एसो सिद्धत्थओ ॥

३ सतापयन्त आपानकेषु गेहोत्सवेषु तथा नित्यम् ।

हृदयस्थिताना विभवा विरहे मित्राणा दुनन्ति ॥

श्रुत मया मलयकेतुकटकात् प्रियवयस्य सिद्धार्थक आगत इति । तथावदे
नमन्विष्यामि । एष सिद्धार्थकः ।

६ सिद्धार्थकः । उपैषुत्य । अवि सुह पिअवअस्सस्स ॥ अपि सुख प्रियवय
स्यस्य ।

१ चन्दिमा H २ जअणकज्ज M, जअणसज्ज M H ३ सेण्ण M H, ४ पडिव-
क्खा M H ५ अण्णेसोमि H ६ सभावेन्ता आवाणएसु M H संदावे तारेसारणं T
७ महुससेसु M गेहूससे H ८ सभावेन्ता M H सुहाअत्ताण T ९ विहवा विह
H १० विहवा दुम्मणा अन्ते M, विहवा दूमेन्दि T विरहे मित्र मित्राण
दूमेन्ति H ११ पसुत्य । अपि सुह पिअवअस्सस्स added M H १२ विलोक्य ।
कथं । पिअवअस्सो समिद्धत्थओ inserted M T H

उभावन्वोन्यमालिङ्गित ।

१समृद्धार्थकः । वअस्स कुदो मे सुह जेण तुम चिरपच्चागदो वि अज्ज ण मे गेह आअच्छसि ॥ वयस्य कुतो मे सुख येन त्व चिरप्रत्यागतोऽप्यद्य न मे गेहमागच्छसि ।

१२सिद्धार्थकः । पसीददु वअस्सो । दिट्ठमेत्तो ज्जेव अज्जचाणक्केण आणत्तो ह्मि । सिद्धत्थअ गच्छ । एद पिअ^१ देवस्स चन्दसिरिणो णिवेदेहि त्ति । तदो तस्स त णिवेदिअ एव अणुभूदपत्थिवप्पसादो

१५अह पिअवअस्स पेक्खिदु तुह ज्जेव गेह चलिदो ह्मि ॥ प्रसीददु वयस्य । दृष्टमात्र एवार्थचाणक्येनाज्ञतोऽस्मि । सिद्धार्थक गच्छ । एतत् प्रिय देवाय श्रीचन्द्राय निवेदयेति । ततस्तस्मै तन्निवेद्यैवमनुभूतपार्थिवप्रसादोऽह प्रियवयस्य

१८प्रोक्षितु तवैव गेह चलितोऽस्मि ।

समृद्धार्थकः । वअस्स जदि मे सुणिदव्व भोदि तदो कहेहि किं त पिअ देवस्स चन्दासिरिणो णिवेदिद ॥ वयस्य यदि मे श्रोतव्य तत कथय

२१किं तत् प्रिय देवाय श्रीचन्द्राय निवेदितम् ।

सिद्धार्थकः । वअस्स किं तुह वि अमुण्णिदव्व अत्थि । ता णिसामेहि । अत्थि दाव अज्ज चाणक्कणीदिमोहिदमदिणा मलअकेदुह्दएण णिक्कॉ-

२४सिअ रक्खस हटा चित्तवम्मप्पमुहा पहाणा पञ्च पत्थिवा । तदो असमिक्खकारी एसो दुराआरो त्ति उड्डिअ मलअकेदुकड्ढं कुसं-लदाए भअविलोलेसेणिअपरिवारा सक सक विअ अभिर्पत्थिदा

२७पत्थिवा । तदो भद्भलपुरुदत्ताडिङ्गरादबलउत्तराअसेणभाउराअणरोहिद-क्खविजअवम्मप्पमुहेहि* गिहिदो मलयकेदू ॥ वयस्य किं तवाप्यश्रोतव्य-मस्ति । तस्मान्निशामय । अस्ति तावदार्थचाणक्यनीतिमोहितमतिना मलयके

३०तुह्दकेन निष्कास्य राक्षस हताश्वित्रवर्मप्रमुखा प्रघाना पञ्च पार्थिवा । ततोऽसमीक्ष्यकार्येष दुराचार इत्युज्झत्वा मलयकेतुकटकभूमिं कुशलतायै भय विलोलसैनिकपरिवारा स्वक स्वक विषयमभिप्रस्थिता पार्थिवा । ततो

१ वृत्तान्त M H पिओदन्त T २ गिराकरिअ M H ३ कड्ढभूमिं M, ह्दअ भूमिं T ह्दअ H ४ णिअभूमिकुसलदाए M अभूमिं कुसलदाए H, ५ सेससे-णिअ परिवारेसु T सेणतणूकदपरिवारेसु M ६ पत्थिदेसु पत्थिवेसु णिवि-ण्णहिअएसु सअलसामन्तेसु भद् ० I

* Read विजअवम्मोहिं

११ [सुप्राराधकम्]

३३ भद्रभटपुरुदत्तडिङ्गरातबलगुप्तराजसेनभागुरायणरोहिताश्विजयवर्मप्रमुखैः सथम्य
गृहीतो मलयकेतु ।

समृद्धार्थकः । वअस्य भद्रभडप्पमुहा किल देवस्य चन्दसिरिणो अव-

३६ रत्ता मलअकेटु समस्सिदा त्ति लोए मन्तीअदि । ता कि कुक्कविकि-
दणाडअस्स विअ अण्ण मुहे अण्ण णिव्वहणे ॥ वयस्य भद्रभटप्रमुखा

किल देवाञ्छ्रीचन्द्रादपरक्ता मलयकेतु समाश्रिता इति लोके मन्यते । तत् किं

३९ कुक्कविकृतनाटकस्येवान्यन्यमुखेऽन्यन्निर्वहणे ।

सिद्धार्थकः । वअस्स देवणदीए* विअ अमुणिदगदीए णमो अज्ज-
चाणक्कणीदीए ॥ वयस्य देवनद्या इवाज्ञातगत्यै नम आर्यचाणक्यनीत्यै ।

४२ समृद्धार्थकः । तदो तदो ॥ ततस्तत ।

सिद्धार्थकः । तदो पभूदसारसाहणसमेदेण इदो णिक्कमिअ अज्जचा-
णक्कण पडिव्वण्ण अराअलोअ असेस मेच्छबलं ॥ तत प्रभूतसारसाधनसमे-

४३ तेनेतो निष्कम्यार्यचाणक्येन प्रतिपन्नमराजलोकमशेष म्लेच्छबलम् ।

समृद्धार्थकः । वअस्स कहिं त ॥ वअस्य कुत्र तत् ।

सिद्धार्थकः । जहिं एदे ।

अदिसअगरुएण दाणदप्पेण दन्ती
सजलजलदलील उव्वहन्ता णदन्ति ।
कसपहरभएण जाअकम्पुत्तरङ्गा
गिहिदजअणसज्जा सपअन्ते तुरङ्गा ॥३॥

यत्रैते

अतिशयगुरुणा दानदपेण दन्तिन सजलजलदलीलामुद्रहन्तो नदन्ति ।

कशाप्रहारभयेण जातकम्पोत्तराङ्गा गृहीतजयनसज्जा सप्रवन्ते तुरङ्गा ॥

समृद्धार्थकः । वअस्स एद दाव चिड्डु । तथा सव्वलोअपच्चक्ख उज्झि-
दाहिआरो चिट्ठिअ अज्जचाणक्को किं पुणो वि त ज्जेव मन्तिपद

३ आरूढो ॥ वयस्य एतत् तावत् तिष्ठतु । तथा सर्वलोकप्रत्यक्षमुज्झिताधिकार
स्थित्वार्यचाणक्य. किं पुनरपि तदेव मन्त्रिपदमारूढ* ।

सिद्धार्थकः । अदिमुद्धो दाणिं तुम † जो अमच्चरक्खसेण वि अणवगा-

६ हिदपुव्व अज्जचाणक्कबुद्धि अवगाहिदु इच्छासि ॥ अतिमुग्ध इदानीं

* देवगदीए M T २ अराअलोअ M सराअक H सअलराअलोअसहिं T

३ राअकल H ४ जीअ उव्वहन्ता T H ५ सहा M T H

* Read गिजदीए † Omit जो

- त्व योऽमात्यराक्षसेनाप्यनवगाहितपूर्वामार्यचाणक्यबुद्धिमवगाहितुमिच्छसि ।
समृद्धार्थकः । वअस्स अमच्चरकखसो दाणिं कर्हि ॥ वयस्य अमात्य
 १५ राक्षस इदानीं कुत्र ।
सिद्धार्थकः । सो खु तस्सि एव काले मलयकेदुकडआदो णिक्कमिअ
 उदुम्बरणामहेएण चरेण अणुसरीअन्तो इद पाडलिउत्त आअदो त्ति
 १२ अज्जचाणक्कस्स णिवेदिद ॥ स खलु तस्मिन्नेव काले मलयकेतुकटकान्नि
 ष्कम्योदुम्बरनामवेयेन चरेणानुस्सियमाण इद पाटलिपुत्रमागत इत्यार्यचाण-
 क्यस्य निवेदितम् ।
 १५ **समृद्धार्थकः** । वअस्स तहा णाम अमच्चरकखसो गन्दरज्जपच्चाणअणे
 किदव्ववसाओ णिक्कमिअ सपद अकिदत्थो कध इम जेव पाडलिउत्त-
 आअदो ॥ वयस्य तथा नामामात्यराक्षसो नन्दराज्यप्रत्यानयने कृतव्यवसायो
 १८ निष्कम्य साप्रतमकृतार्थं कथमिदमेव पाटलिपुत्रमागत ।
सिद्धार्थकः । वअस्य तक्केमि चन्दणदासस्स सिणेहेण त्ति ॥ वयस्य
 तर्कयाभि चन्दनदासस्य स्नेहेनेति ।
 २१ **समृद्धार्थकः** । वअस्य अध चन्दणदासस्स मोक्ख विअपेक्खसि ॥
 वअस्य अथ चन्दनदासस्य मोक्षमिव प्रेक्षसे ।
सिद्धार्थकः । कुदो से अधण्णस्स मोक्खो । सो खु सपद अज्जचाण-
 २४ क्कस्स आणत्तीए दुवेहिं अहोहिं वज्जट्टाण पवोसिअ वावादइदन्वो ॥ कुतोऽ-
 स्याघन्यस्य मोक्ष । स खलु साप्रतमार्यचाणक्यस्याज्ञप्त्या द्वाभ्यामावाभ्या वध्य-
 स्थान प्रवेश्य व्यापादयितव्य ।
 २७ **समृद्धार्थकः** । सक्कोधम् । किं अज्जचाणक्कस्स घादअजणो गत्थि जेण
 अह्म इदिसे णिससे कम्मे णिओएदि ॥ किमार्यचाणक्यस्य घातकज्जो
 नास्ति येनावामीदृशे नृशसे कर्मण नियोजयति ।
 ३० **सिद्धार्थकः** । वअस्स को जीवलोए जीविदुकामो अज्जचाणक्कस्स
 आणत्ति पडिउल्लेदि । ता एहि । चण्डालवेषधारिणो भविअ चन्दण-
 दास वज्जट्टाण णआम । निष्कान्तौ ॥ वयस्य को जीवलोके जीविदुकाम
 ३३ आर्यचाणक्यस्याज्ञप्तिं प्रतिकूलयति । तदेहि । चण्डालवेषधारिणौ भूत्वा चन्दन-
 दास वध्यस्थान नयाव ।

इति प्रवेशक ।

१ तस्सि पलअकोलाहले वट्टमाणे M तस्सि (v1 तर्हि) भअविलोले वत्तमाणे
 T H २ पेक्कामि M T ३ ईरिसेसु णिससेसु (णिओएसु) T H

३९ तत प्रविशति रज्जुहस्त पुरुषः ।

पुरुषः ।

छग्गुणसंजोअदिढा उवाअपरिवाडिघडिदपासमुही ।

चाणक्कणीदिरज्जू 'रिउसजमणुज्जाथा जअदि ॥ ४ ॥

परिक्रम्यावलोक्य च । एसो सो अज्जचाणक्कस्स उदुम्बरेण चरेण
रुहिदो पदेसो जहिं मए अज्जचाणक्काणत्तीए अमच्चरक्खसो पेक्खि-
दुव्वो । विलोक्य । कह एसो खु अमच्चरक्खसो किदावगुण्ठणो इदो
एवेव आअच्छदि । ता जाव इमेहिं जिण्णुज्जाणपादवेहिं अन्तरिदस-
रीरो पेक्खामि कीहिं आसणपरिग्गह करेदि त्ति । परिक्रम्य स्थित ॥

६ षड्गुणयोगद्वयोपायपरिपाटिघटितपाशमुखी ।

चाणक्यनीतिरज्जू रिपुसयमनोद्यता जयति ॥

एष स आर्यचाणक्यायोदुम्बरेण चरेण कथित प्रदेशो यत्र मयार्यचाणक्या-
सप्तप्यामात्यराक्षस प्रेक्षितव्य । कथमेष खस्वमात्यराक्षस कृतावगुण्ठन इत
एवागच्छति । तद्यावदेभिर्जाणोद्यानपादपैरन्तरितशरीर प्रेक्षे कुत्रासनपरिग्रह
करोतीति ।

१२ तत प्रविशति यथानिर्दिष्ट, सशस्त्रो राक्षस ।

राक्षसः । साक्षम् । कष्ट भो कष्टम् ।

उच्छिन्नाश्रयकातरेव कुलटा गोत्रान्तर श्रीर्गता

तामेवानुगता गतानुगतिकास्त्यक्तानुरागा, प्रजा. ।

आतैरप्यनवासपौरुषफलैः कार्यस्य धूरुज्जिता

किं कुर्वन्त्वथ घात्तमाङ्गरहितैर्नाङ्गैश्चिर^२ स्थीयते ॥ ५ ॥

अपि च

पतिं त्यक्त्वा देव भुवनपतिमुच्चैरभिजन

गता शीघ्रेण श्रीवृषलमविनीतेव वृषली ।

स्थिरीभूता चास्मिन् किमिह करवाम स्थिरमपि

प्रयत्न नो येषा विफलयति दैव द्विषदिव ॥ ६ ॥

१ संजमणुज्जुआ H २ °नागैश्चिर M अङ्गैरिव I ३ छिद्रेण श्री M I सा श्री
शीघ्र H

मया हि

देवे गते दिवमतर्कितमृत्युयोगे
शैलेश्वर समधिकृत्य कृत. प्रयत्न ।
तस्मिन् हते तनयमस्य तथाप्यसिद्धि-
दैव हि नन्दकुलशत्रुरसौ न विप्र. ॥७॥

अहो विवेकशून्यता *म्लेच्छस्य मलयकेतो । कुत ।

यो नष्टानपि ^१जीवनाशमधुना शुश्रूषते स्वामिन-
स्तेषां वैरिभिरक्षत. कथमसौ सधास्यते राक्षसः ।
इत्थ [†]वस्तुविवेकमूढमतिना म्लेच्छेन नालोचित
दैवेनोपहृतस्य बुद्धिरथ वा ^२सर्वं विपर्यस्यति ॥ ८ ॥

तदिदानीमपि तावदरातिहस्तगतो विनश्येन्न तु राक्षसश्चन्द्रगुप्तेन
सह सदर्शीत । कुत. सैकाममसत्यसध इति परमयशो न शत्रु-
वचनपरिभूत इति । समन्तादवलोक्य साक्षम् । एतास्तावद् देवैश्चङ्क्रमण-
पवित्रीकृता कुसुमपुरभूमय ।

इह हि

शार्ङ्गज्याकृष्टिमूक्तप्रशिथिलकविकाप्रग्रहेणात्र देशे
दैवेनाकारि ^३पूर्वं प्रज्विततुरग बाणमोक्षश्चलेषु ।
अस्यामुद्यानराजौ स्थितमिह कथित राजभिस्तैर्विनेत्थ
सप्रत्यालोक्यमाना. कुसुमपुरभुवो भूयसा दुःखयन्ति ॥९॥

तत् क नु गच्छामि मन्दभाग्य. । विलोक्य । भवतु । दृष्टमेतज्जीर्णो-
द्यानम् । अत्र प्रविश्य कुतश्चिच्चन्दनदासस्य प्रवृत्तिमुपलप्स्ये । अल
क्षितनिपाता. पुरुषाणा समविषमदशापरिणतयो भवन्ति । कुत ।

पौरैरङ्गुलिभिर्नवेन्दुषदह निर्दिश्यमानः शनै-
र्यो राजैव पुरा पुराभिरगम राज्ञा सहस्रैर्वृतः ।
भूय. सप्रति सोऽहमेव नगरे तत्रैव ^४वन्ध्यश्रमो
जीर्णोद्यानकमेष तस्कर इव त्रासाद्विशामि द्रुतम् ॥ १० ॥

१ अतद्विध in all but H (N) २ मलयकेतो. omitted T H ३ बीजना-
शम् T ४ पूर्व M ५ कामम् M T H ६ वरम् in all but T (M N)
७ वचन M ८ देव (स्य) पादचङ्क्रमण (परिचय) पवित्रीकृततला M T H
९ विप्र M T H १० वच्यै समो H

* Omit म्लेच्छस्य † Read तावद्वस्तुमूढ•

अथ वा येषा प्रसादादिदमासीत् त एव न सन्ति । नाख्येन प्रविश्याव-
लोक्य च । अहो जीर्णोद्धानस्यारमणीयता । अत्र हि

विपर्यस्त सौध कुलमिव महारम्भरचन
सर. शुष्कं सार्धोर्हृदयमिव नाशेन 'सुहृदाम् ।
फलैर्हीना वृक्षा विगुणविधियोगादिव नया-
स्तृणैश्छिन्ना भूमिर्मतिरिव 'कुनीतैरविदुषः ॥ ११ ॥

अपि चात्र

क्षताङ्गीना तीक्ष्णैः परशुभिरुदग्रैः^१क्षितिरुहा
रुजा कूजन्तीनामविरतकपोतोपरुदितैः ।
स्वनिर्मोकच्छेदैः परिचितपरिक्लेशकृपया
श्वसन्तः शाखानां व्रणमिव निबध्नन्ति फणिनः ॥१२॥

एते च तपस्विन

अन्तः शरीरपरिशोषमुपाश्रयन्तः^४
'कीटक्षति शुचमिवातिगुरु वहन्तः' ।
छायावियोगमलिना व्यसने निमग्ना
वृक्षाः श्मशानमुपगन्तुमिव प्रवृत्ताः ॥१३॥

यावदस्मिन् विषमदशापरिणामसुलभे भिन्नाशिलातले मुहूर्तमुपविशामि ।
उपविश्याकर्ण्य च । अये किमयमाकास्मिक. *शङ्खपटहविमिश्र शैब्द
३ श्रूयते ।

^५प्रमथञ्छ्रोतृणां श्रुतिपथमसार गुरुतया
बहुत्वात् प्रासादैः सपदि परिपीतोऽज्झित इव ।
असौ नान्दीनाद. पटुपटहशङ्खध्वानियुतो
दिशां द्रष्टुं दैर्घ्यं प्रसरति सकौतूहल इव ॥१४॥

विचिन्त्य । ज्ञातम् । एष हि मलयकेतुसयमनसजात राजकुलस्य (इत्य
घोक्ते साक्ष्यम्) परितोष पिशुनयति । सबाष्पम् । कष्टम् ।

१ सुहृद M H २ कुनीतैव विदुष H ३ उदग्ररुमभृता H ४ उदग्र यन्त 1
उदीरयन्त M ५ कीटक्षतिच्छ्रुतिभिरान्नामिवोद्गमन्त T ६ नान्दीनाद M T H
७ प्रकुर्वन् M प्रमृदन् T H ८ मौर्यकुलस्य inserted M T H
* Omit शङ्खपटहविमिश्र.

श्रावितोऽस्मि श्रियं शत्रोरभिनीय च दर्शित* ।

अनुभावयितु मन्ये यत्न* सप्रति मां विधेः ॥१५॥

पुरुष । स्वगतम् । आसीणो अअ । जाव अज्जचाणक्कादेस सपादेमि ।
राक्षसमपश्यन्निव तस्याग्रतो रज्जुपाशेनात्मानमुद्धनाति ॥ आसीणोऽयम् । याव
३ दार्यचाणक्यादेशे सपादयामि ।

राक्षसः । विलोक्य । कथम् । अयमात्मानमुद्धनाति । नूनमहमिव दु खि-
तस्तपस्वी । भवतु । पृच्छाम्येनम् । उपसृत्य । भद्र किमिदमनुष्ठीयते ।

६ पुरुषः । सबाष्पम् । अज्ज ज पिअज्जणविणासदुक्खिदो अह्मारिसो मन्द-
भग्गो अणुचिट्ठदि ॥ आर्यं यत् प्रियजनविनाशदु खितोऽस्मादृशो मन्द
भाग्योऽनुतिष्ठति ।

९ राक्षसः । स्वगतम् । प्रथममेव मया ज्ञात नूनमहमिव दु खितस्तप-
स्वीति । प्रकाशम् । व्यसनसब्रह्मचारिन् यदि न रहस्य नातिगुरु वा तत
श्रोतुमिच्छामि ।

१२ पुरुषः । अज्ज ण रहस्स नादिगुरुअ वा । किदु ण सक्कणोमि पिअवअस्स-
विणासदुक्खिदो मरणस्स कालहरण कादु ॥ आर्यं न रहस्य नातिगुरुक
वा । किं तु न गक्कोमि प्रियवयस्यविनाशदु खितो मरणस्य कालहरण
१५ कर्तुम् ।

राक्षसः । नि श्वस्यात्मगतम् । एते सुहृद्वचसनेषु परवदुदासीना प्रत्यादि-
शमामहे वयमनेन । प्रकाशम् । यदि न रहस्य नातिगुरु वा श्रोतुमि

१८ च्छामि ।

पुरुषः । अहो णिब्बन्धो अज्जस । ऐसो णिवेदेमि । अत्थि दाव एत्थ
णअरे मणिआरसेट्ठी जिह्णुदासो णाम ॥ अहो निर्वन्ध आर्यस्य । एष निवे-

२१ दयामि । अस्ति तावदत्र नगरे मणिकारश्रेष्ठी जिष्णुदासो नाम ।

राक्षसः । स्वगतम् । अस्ति जिष्णुदासश्चन्दनदासस्य परमसुहृत् ।

पुरुषः । सो मम पिअवअस्सो ॥ स मम प्रियवयस्य ।

२४ राक्षसः । सहर्षमात्मगतम् । अये प्रियवयस्य इत्याह । सनिकृष्ट सबन्ध ।
ज्ञास्यति चन्दनदासस्य वृत्तान्तम् ।

१ अनुवध्नाति H २ पिअवअस्स M T H ३ दुक्खिदाहिअओ एत्तिअमेत्त पि
M T H ४ का गद्दी inserted before this M T H

पुरुषः । सपद दीर्णजणविङ्णविह्वो जलण पवेसिदुकामो णअ-
 २७रादो णिक्कन्तो । अह वि जाव तस्स असुणिदव्व ण सुणामि ताव
 अत्ताणं उब्बन्धिअ वावादइदु इम जिण्णुज्जाण आअदो ॥ साप्रत दीन
 जनवितार्णविभंगो व्वल्लन प्रवेष्टुकामो नगराक्षिर्गत । अहमपि यावत् तस्या
 ३०श्रातव्य न शृणोमि तावदात्मानमुद्ध्व्य व्यापादायित्तुमिद जीर्णोद्यानमागत ।
 राक्षसः । अग्निप्रवेशे सुहृदस्ते को हेतु ।

किमौषधपथातिगैरुपहतो महाव्याधिभिः

३३पुरुषः । ण हि ॥ न हि ।

राक्षसः । किमग्निविषकल्पया नरपतेर्निरस्तः क्रुधा ।

पुरुषः । एद वि णत्थि । चन्दउत्तस्स जणवदे ण णिससा पड्वित्ती ॥

३६एतदपि नास्ति । चन्द्रगुप्तस्य जनपदे न नृशशा प्रतिपत्ति ।

राक्षसः । अलभ्यमनुरक्तवान्^१ किमयमन्यनारीजनं

पुरुषः । कणौ पिषाय । सन्त पाव । अभुमी खु एसो अविणअस्स ॥

३९शान्त पापम् । अभूमि खल्वेषोऽविनयस्य ।

राक्षसः ।

किमस्य भवतो यथा सुहृद एव नाशोऽवशः ॥ १६ ॥

पुरुषः । अज्ज अह इ ॥ आर्य अथ किम् ।

राक्षसः । सावेगमात्मगतम् । चन्दनदासोऽभ्य प्रियसुहृदिति तस्य विना-
 ३शोऽस्य हुतभुक्प्रवेशहेतुरिति यत्सत्यंमाकुलित इवास्मि सुहृत्पक्षपा-
 तिना हृदयेन । प्रकाशम् । भद्र तस्यापि तव प्रियसुहृदं सुचरित
 विस्तरेण श्रोतुमिच्छामि ।

६पुरुषः । अदोअवर ण सक्णोमि मन्दभग्गो मरणस्स विग्घमुप्पादेदु ॥

अत पर न शक्नोमि मन्दभाग्यो मरणस्य विघ्नमुत्पादयित्तुम् ।

राक्षसः । भद्र श्रवणीया कथा कथय ।

९पुरुषः । का गदी । एमो खु णिवेदेमि । सुणोदु अज्जो ॥ का गाति एष

खल्ल निवेदयामि । शृणोत्वार्यं ।

१ दिआदिदिण्ण H २ कथय किं नु नारी० T किमुत चारुनारी० H

३ सोड्दिजणस्स विसेसदो चन्दनदासस्स । H ४ दासस्य T ५ सुहृत् तद्वि-
 नाश एवास्य H ६ चलिसेमेवास्ते युक्तपक्षपाताद्दयम् T ७ सुहृदत्सल्लतया
 भोसत्थं H सुहृदत्सल्लतया भोसत्थं अन्वयिज्जण ३. inserted after this

राक्षसः । भद्र अबहितोऽस्मि ।

१२ पुरुषः । अत्थि एत्थ णअरे पुप्फचत्तरणिवासी^१ मणिआरसेट्ठी चन्द-
णदासो णाम ॥ अस्यत्र नगरे पुष्पचत्वरनिवासी मणिकारश्रेष्ठी चन्दनदासो
नाम ।

१५ राक्षसः । सविषादमात्मगतम् । एतत् तदपावृत्तमस्मच्छोकद्वार दैवेन ।
हृदय स्थिरीभव । किमपि ते कष्टतरमाकर्णनीयमास्ति । प्रकाशम् । भद्र
श्रूयते मित्रवत्सल स साधु । किं तस्य ।

१८ पुरुषः । सो एदस्स जिह्णुदासस्स पिअवअस्सो होदि ॥- स एतस्य जि-
ष्णुदासस्य प्रियसुहृद् भवति ।-

राक्षसः । ^२तनस्तत ।

२१ पुरुषः । तदो जिह्णुदासेण वअस्ससिणेहसरिमं अज्ज विण्णविदो चन्द-
उत्तो -- ॥ ततो जिष्णुदासेन वयस्यस्नेहसदृशमद्य विशसश्चन्द्रगुप्तः ।-

राक्षसः । किमिति ।

२४ पुरुषः । देव अत्थि मे *कुडुम्बभरणपज्जत्तो अत्थो । तस्स विणिमएण
मुञ्चिज्जदु मे पिअवअस्सो चन्दणदासो ति ॥ देव अत्थि मे कुडुम्बभरण-
पर्यात्तोऽर्थ । तस्य विनिमयेन मुच्यता मे प्रियवयस्यश्चन्दनदास इति ।

२७ राक्षसः । स्वगतम् । साधु जिष्णुदास । दर्शितो मित्रस्नेह ।

पितॄन् पुत्रान् पुत्रान् परवदभिर्हिसन्ति पितरो

यदर्थं सौहार्दं सुहृदि न विमुञ्चन्ति सुहृद् ।

^३प्रियांत सत्यकु व्यसनिनि वयस्ये व्यवसित

कृतार्थोऽसावर्थस्तव सति ^४वणिक्त्वे सुवणिजः ॥ १७ ॥

प्रकाशम् । ततस्तथाभिहितेन किं प्रतिपन्न मौर्येण ।

पुरुषः । एव्व भणिदेण चन्दउत्तेण पडिभणिदो जिह्णुदासो । ण मए

३ अत्थस्स कारणेण चन्दणदासो सजामिदो किंदु पच्छादिदो णेण अमच्च-

१ पुष्प णिवासी omitted in all but H (M) २ अस्मच्छोकदोक्षाद्वार

T. मद्धिनाशदोक्षाश्रेष्ठाद्वार M H ३ स्वगतम् । (स) अयमभ्यर्णं शोक्वप्र-

पाते हृदयस्य । in place of ततस्तत in all but H (M) ४ प्रिय

* अर्थस्यक्तु M मित्र मोक्तु तद्यो T, प्रियस्यार्थे योऽसौ व्यसनसहितस्य

व्यवसित H ५ वणिक्त्वेऽपि वणिज in all but H (M, N)

* Omit कुडुम्बभरणः † Read समर्थ एवं सत्यम् ।

१२ [भुव्वाराक्षसम्]

रक्खसस्स घरअणो बहुसो वि जाचिदेण वि ण समप्पिदो ति' । ता जदि त समप्पेदि तदो अत्थि से मोक्खो । अण्णहा पाणहरो से इदण्डो ति । एव भणिअ वज्झङ्गाण आणत्तो चन्दणदासो । तदो जाव वअस्सचन्दणदासस्स असुणिद्व्व ण सुणामि ताव जलण पविसामि ति जिह्हुदासो णअरादो णिक्कन्तो । *अह वि जाव पिअवअस्सस्स १ जिह्हुदासस्स असुणिद्व्व ण सुणामि ताव उब्बन्धिअ अत्ताण वावा- देमि ति इद जिण्णुज्जाण आअदो ॥ एव भणितेन चन्द्रगुतेन प्रतिभणितो जिण्णुदास । न मयार्थस्य कारणेन चन्दनदास' सयमित किंतु प्रच्छादि- १२तोऽनेनामात्तराक्षस्य गृहजनो बहुशोऽपि याचितेनापि न समर्पित इति । तद्यदि त समर्पयति ततोऽस्त्यस्य मोक्ष । अन्यथा प्राणहरोऽस्य दण्ड इति । एव भणित्वा बध्यस्थानमाज्ञप्तश्चन्दनदास' । ततो यावद् वयस्यचन्दनदासस्या- १५श्रोतव्यं न शृणोमि तावज्ज्वलनं प्रविशामीति जिण्णुदासो नगराभिष्क्रान्तः । अहमपि यावत् प्रियवयस्यस्य जिण्णुदासस्याश्रोतव्यं न शृणोमि तावदुद्बुध्यात्मानं व्यापादयामीतीद जीर्णोद्यानमागत ।

१८राक्षसः । न खलु व्यापादितश्चन्दनदास ।

पुरुषः । णे दाव । वावादीअदि । सो सपद पुणो पुणो अमच्चरक्खसस्स घरअणं जाचीअदि । ण अ सो मित्तवच्छलदाए समप्पेदे । ता एदिणा कार- २१णेण'होदि से मरणस्स कालहरण ॥ न तावद् । व्यापाद्यते । स साप्रत पुन पुनरमात्तराक्षसस्य गृहजनं याच्यते । न च स मित्रवत्सलतया समर्पयति । तदेतेन कारणेन भवत्यस्य मरणस्य कालहरणम् ।

२४राक्षसः । सहर्षमात्मगतम् । साधु चन्दनदास ।

शिविनेव समुद्भूत शरणागतरक्षणात् ।

निचिच्यते त्वया साधो यशोऽपि सुहृदाविना ॥१८॥

प्रकाशम् । भद्रं गच्छेदानीं शीघ्रं जिण्णुदासं ज्वलनप्रवेशान्निवारय ।

अहं चन्दनदासं मरणान्मोचयामि ।

३पुरुषः । अहं केण उवाएण अज्जो चन्दणदासं मोचेदि ॥ अयं केनोपायेनार्थश्चन्दनदासं मरणान्मोचयति ।

१ ति omitted M T H २ अज्ज दाव वावा० ३, अज्ज ण दाव वावा० M H

३ ण करेमि in place of होदि से T ४ शिवेरिव M T H ५ निचिच्यते M

६ सुहृदा विना M T, सुहृदा मया H

* Omit अहं वि जाव. जिण्णुज्जाणं आअदो ।

राक्षसः । खड्गमाकृष्य । नन्वनेन व्यवसायमुहदा ।

निर्लिशोऽयं विगतजलद्व्योमसकाशमूर्ति-

र्युद्धभ्रष्टापुलकित इव प्राप्तसख्य करेण ।

सत्त्वोत्कर्षात् समरानिकषे दृष्टसारः परैर्मै

*मित्रस्नेहाद्विवशमधुना साहसे मां नियुञ्क्ते ॥१९॥

पुरुषः । अज्ज एव सेट्टिचन्दणदासजीविदरक्खणेण पिसुणिदा विसम-
दसाविपाअपडिदा ण सक्कणोमि णिच्छिदपद भणितु किं सुगिहिदणा
३ महेआ अमच्चरक्खसपादा तुह्मे त्ति । ता करेह मे पसाद सदेहणिण्ण-
एण । इति पादयो पतति ॥ आर्यं एव भ्रेष्टिचन्दनदासजीवितरक्षणेन पिशु-
निता विषमदशाविपाकपतिता न शक्नोमि निश्चितपद भणितु किं सुगृहीतनाम-
६ धेया अमात्यराक्षसपादा यूयमिति । तस्मात् कुरुत मे प्रसाद सदेहनिर्णयेन ।
राक्षसः । भद्र सोऽहमनुभूतभर्तृविनाश सुहृद्विपत्तिहेतुरनार्यो दुर्गृ-
हीतनामधेयो यथार्थो राक्षसः ।

२ पुरुष । सहर्षे धुन पादयोर्निपत्य । हीमाणहे किदत्यो ह्मि ॥ आश्चर्यम् ।
कृतार्थोऽस्मि ।

राक्षसः । उत्तिष्ठ । कृतमिदानीं कालहरणेन । निवेद्यता जिष्णुदासाय यथैष
१२ राक्षसश्चन्दनदास मरणान्मोचयति । इति निर्लिशोऽयमित्यादि पठन्नाकृष्ट
खड्ग परिक्रमति ।

पुरुषः । पसीदन्दु अमच्चपादा । अत्थि दाव एत्थ पढम चन्दउत्तहदए-
१५ ण अज्जसअडदासस्स वहो आणत्तो । सो अ वज्झट्टणादो केणवि अव
हरिअ देसन्तर अववाहिदो । तदो चन्दउत्तहदएण कीस एसो पमादो
किदो त्ति अज्जसअडदासे समुज्जलिदो कोववह्णी घादअजणणिहणेण
१८ णिन्वाविदो । तदोपहुदि घादआ ज कवि गिहिदसत्थ अपुव्व पुरिसं
पिड्ढदो वा अगग्दो वा पेक्खन्ति तदा अत्तणो जीविद परिरेक्खन्ता
अप्पमत्ता * वज्झट्टाणे तुरिद वज्झ वावादेन्ति । एव गिहिदसत्थेहिं
२१ अमच्चपादेहिं गच्छन्तेहिं सेट्टिचन्दणदासस्स वहो तुवराइदो भविस्सदि ।
- निष्कान्त* ॥ प्रसीदन्वमात्यपादा । अस्ति तावदत्र प्रथम चन्द्रगुप्तहतकेनार्य-

१ व्यवसाय (महा) सुहृदा निर्लिशेन । (ननु) पश्य M T, व्यसनसहायेन
निर्लिशेन H २ सजल T ३ मित्रस्नेहो विवशमथ वा H ४ हीमाणहे दिट्ठिआ
M T H ५ अपसा जेव वज्झट्टाण H * Omit वज्झट्टाणे

शकटदासस्य वध आश्रित । स च वध्यस्थानात् केनाप्यपहृत्य देशान्तरमपवाहित ।
 २४ ततश्चन्द्रगुप्तहतेन कस्मादेश प्रमाद कृत इत्यार्यशकटदासे समुज्ज्वलित' कोप-
 वद्निर्घातकजननिघनेन निर्वापित । तत प्रभृति घातका य कमपि गृहीतश
 क्तमपूर्वं पुरुष पृष्ठतो वाग्रतो वा प्रेक्षन्ते तदात्मनो जीवित परिरक्षन्तोऽप्रमत्ता
 २७ वध्यस्थाने त्वरित वध्य व्यापादयन्ति । एव गृहीतशस्त्रैरमात्यपादैर्गच्छद्भि
 श्रेष्ठिचन्दनदासस्य वधस्त्वरायितो भविष्यति ।

राक्षसः । अहो दुर्बोधश्चाणक्यबटोर्नीतिमार्ग ।

यदि हि शकटो नीतः शत्रोर्मतेन ममान्तिक
 किमिति निहतस्तेन क्रोधाद्वधाधिकृतो जनः ।

अथ 'न कृतक तादृग्लेख्य कथं नु विभावये--

दिति मम मतिस्तर्कारूढा न पश्यति निश्चयम् ॥२०॥

विचिन्त्य

नायं निर्लिखशकालः प्रथममिह कृते घातकानां विघाते
 नीति कालान्तरेण प्रकटयति फलं किं तथा कार्यमत्र ।

औदासीन्यं न युक्तं प्रियसुहृदि गते 'मत्कृते चातिघोरां

व्यापारं ज्ञातमस्य स्वतनुमहमिमां निष्कर्यं कल्पयामि ॥२१॥

खड्गमुत्सृज्य निष्क्रान्त ।

इति कपटपाशो नाम षष्ठोऽङ्क ।

निर्वहण नाम
सप्तमोऽङ्क ।

तत प्रविशति चण्डालो वज्रलोमा ।

वज्रलोमा । ओशलध अय्या ओशलध । अवेध । हीमाणह ।

यदि महह लऱिकदु शे प्पाणे विहवे कुल कलत्तं अ ।

ता पलिहलध विश विअ लायापइळ शुदूलेण ॥ १ ॥

अवि अ

होदि पुलिशइश वाधी मलण वा शेविदे अपइळम्मि ।

लायापइळे उण शेविदम्मि शअल कुल मलदि ॥२॥

त यदि ण पदिज्जध ता पेक्कध एद् लायापइळकालिणं शेस्तिचन्दण-
दाश वज्जस्ताण णीयमाण । आकाशे । अय्या किं भणध । अस्ति शे
३के वि मोऱकोवाए त्ति । अस्ति अमच्चलऱकशइश घलयण यदि शम-
प्पेदि । पुनराकाशे । किं भणध । एशे शलणागदवच्चले अत्तणो यीवि-
दमेत्तइश कालणादो ईदिश अकय्य ण कलिइशदि त्ति । अय्या तेण हि
६अवघालेध शे अशुह गदिं । किं दारिणं तुह्माण एत्थ पदीआलविआ-
लेण ॥ अपसरत आर्या अपसरत । अपेत रे ।

यदीच्छथ राक्षितु स्वान् प्राणान् विभवान् कुल कलत्र च ।

तत् परिहरत विषमिव राजापथ्य सुदूरेण ॥

९

[अपि च

भवति पुरुषस्य व्याधिर्मरण वा सेवितेऽपथ्ये ।

१२ राजापथ्ये पुन. सेविते सकल कुल भ्रियते ॥]

त यदि न प्रतीथ तत् प्रेक्षध्वमेत राजापथ्यकारिण श्रेष्ठिचन्दनदास वध्यस्थान
नीयमानम् । आर्या. किं भणथ । अस्त्यस्य कोऽपि मोक्षोपाय इति । आर्या

१५ अस्त्यमात्यराक्षसस्य गृहजन यदि समर्पयति । किं भणथ । एष शरणागतवत्सल
आत्मनो जीवितमात्रस्य कारणेनेदृशमकार्यं न करिष्यतीति । आर्या तेन ह्यव
धारयतास्याशुभा गतिम् । किमिदानीं युष्माकमत्र प्रतीकारविचारेण ।

१ After this T (A P) and H (M L) insert the verse

वय्येह लाअवइळ (vl लाअदव्व) विश व पलिहलध शव्ववशणई ।

एदेशु वइमाणे होदि जणे शुलहविणिवादि ॥

२ पलिहलेह विश T ३ शउत्तकलत्त added here in all but (MKH)

४ कुदो शे अधञ्जइश मोऱके । एव उण added here H ५ शुहगदिं । एत्तिके
दारिणं. .. पदीआलविहवे T H

१८तत' प्रविशति चण्डालेन बिल्ववक्त्रेणानुगतो बध्यवेशधारी शूल स्कन्धेन वह्न
कुटुम्बिन्या पुत्रेण चानुगम्यमानश्चन्दनदासः ।

कुटुम्बिनी । सबाष्पम् । हृद्धी हृद्धी ।

अहारिस्ताण वि कुले णिच्च चारित्तभङ्गभीरुण ।

चोरजणोचिदमरण होइ त्ति णमो किदन्तस्स ॥३॥

अह वा ण णिससाण उदासीणेषु इदरेसु वा विसेसो आत्थ । तह हि

मोत्तूण आमिस्साइ मरणभएण तिणोहिं जीअन्तं ।

वाहाण मुग्घहरिण हन्तु को णाम णिब्बन्धो M४॥

समन्तादवलोक्य । मो *पिअवअस्स जिह्णुदास कह पडिअण वि ण मे
पडिवज्जसि । अह वा दुल्लहा ते खु माणुसा जे एदस्सि काले दिट्ठि-
३वहे चिट्ठन्ति ॥ हा धिक् हा धिक्

अस्माहशानामपि कुले नित्य चारित्रभङ्गभीरुणा ।

चोरजनोचित मरण भवतीति नम कृतान्ताय ॥

६अथ वा न नृशसानामुदासीनेष्वितरेषु वा विशेषेऽस्ति । तथा हि

मुक्त्वामिषाणि मरणभयेन तृणैर्जीवन्तम् ।

व्याधाना मुग्घहरिण हन्तु को नाम निर्वन्ध ॥ ८

९मो जिष्णुदास प्रियवयस्य कथ प्रतिवचनमपि न प्रतिपद्यसे । अथ वा दुर्लभास्ते
खलु मानुषा य एतस्मिन् काले दृष्टिपथे तिष्ठन्ति ।

चन्दनन्दासः । सबाष्पम् । एदे अह्म पिअवअस्सा १असुपादमेत्त-

१२केण किदपदीआरा सरीरेहिं णिवट्टमाणा परिवत्तिदसोअदीणवअणा
वाहगरुआए दिट्ठीए म अणुगच्छन्ति ॥ एतेऽस्माक प्रियवयस्था (अश्रुपात
मात्रेण कृतप्रतीकारा शरीरैर्निवर्तमाना परिवर्तितशोकदीनवदना) बाष्पगुरुकया
१५दृष्टया मामनुगच्छन्ति ।

बिल्ववक्त्रः । अय्या चन्दणदाशा आअदे शि वज्जस्ताण । ता वि-
शय्येहि घलयण ॥ आर्य चन्दनदास आगतोऽसि बध्यस्थानम् । तस्माद्दि-

१८सर्जय गृहजनम् ।

१ चन्द० T H २ M T read the verse as prose ३ वि कथं चारित्त०
M, वि णिच्च चारित्त० T, वि जदो णिच्चं चारित्त० H ४ जणार्ण विअ M
जणोचिद T ५ पत्त M H ६ णमो णमो M ७ जीवन्ते H ८ हरिणे H
९ चन्द० omitted M H

* Omit पिअवअस्स १Omit असुपादमेत्तकेण किदपदीआरा

- चन्दनदासः । अज्जे णिवत्तेहि संपद सपुत्ता । ण जुत्त खु अदो-
वर अणुगच्छिदु ॥ आर्ये निवर्तस्व चाप्रत सपुत्ता । न युक्तमत परमनुगन्दुम् ।
- २१ कुटुम्बिनी । सबाष्पम् । परलोअ पत्थिदो अज्जो ण देसन्तर ॥' ता
अकालो दाणिं एसो कुँलवहूजणस्स णिवत्तिदुं ॥ परलोक प्रस्थित आर्यो न
देशान्तरम् । तस्मादाकल इदानीमेष कुलवधूजनस्य निवर्तितुम् ।
- २४ चन्दनदासः । अह किं ववसिद अज्जाए ॥ अथ किं व्यवसिमार्यया ।
कुटुम्बिनी । भत्तुणो चलणे अणुगच्छन्तीए अप्पाणुग्गहो 'होदु ति ॥
भर्तृश्रवणावनुगच्छन्त्या आत्मानुग्रहो भवत्विति ।
- २७ चन्दनदासः । अज्जे दुव्ववसिद एद । तुए अअ कुमारो असुणि-
दलोअसववहारो अणुगिह्खिदव्वो ॥ आर्ये दुव्व्यवसितमेतत् । त्वयाय
कुमारोऽश्रुतलोकसव्यवहारो बालोऽनुगृहीतव्य ।
- ३० कुटुम्बिनी । अणुगिह्खिन्दु णं पसण्णाओ कुँलदेवदाओ । जाद
पडसु अप्पच्छिम पिदुणो पादेसु ॥ अनुरह्खन्त्वेन प्रसन्ना कुलदेवता ।
जात पतापश्चिम पितु पादयो ।
- ३३ पुत्रः । पादयोर्निपत्य । ताद किं दाणि मए तादविरहिदेण अणुचिट्ठिदव्व ॥
तात किमिदानीं मया तातविरहितेनानुष्ठातव्यम् ।
- चन्दनदासः । पुत्त चाणक्कविरहिदे देसे वसिदव्व ॥ पुत्र चाणक्य
३६ विरहिते देशे वस्तव्यम् ।
- बिल्ववक्त्रः । अय्या चन्दणदाशा णिखादे शूले । ता शय्ये होहि ॥
आर्य चन्दनदास निखात शूल । तस्मात् सज्जो भव ।
- ३९ कुटुम्बिनी । अज्जा परित्ताअध परित्ताअध ॥ आर्या परित्रायध्व परि-
त्रायध्वम् ।
- चन्दनदासः । अज्जे अह किं एत्थ आक्कन्दसि । सग्ग गँदा खु ते
४२ देवा णन्दा जे दुक्खिद जँण अणुकम्पन्ति ॥ आर्ये अथ किमत्ताक्कन्दसि ।
स्वर्गं गता खलु ते देवा नन्दा ये दु खित जनमनुकम्पन्ते ।

१ चन्द० । अज्जे अअ मित्तकज्जेण मे विणासो ण उण पुरिसदोसेण । ता अल
विष्ठादेण ॥ कुटु० । अज्ज अह एव्व inserted here T २ कुलजणस्स T
३ होदु ति omitted H ४ देवदाओ T ५ अपच्छिमस्स M पच्छिमेषु T
६ गदारुणं दाष देवा दुक्खिद T ७ इत्थीजण पइदिण M, परिअण T

वज्रलोमा । अले बिल्वत्ता गेहू चन्दनदाशं । शय ज्येव बल-
४, अणे गमिस्सदि ॥ अरे बिल्ववक्त्र गृहाण चन्दनदास । स्वयमेव गृहजनो
गमिष्यति ।

बिल्ववक्त्रः । अले वज्रलोमा एशे गेहूमि ॥ अरे वज्रलोमद् एष
४८ गृहामि ।

चन्दनदासः । भद् मुहुत्त चिट्ट जाव पुत्तअ परिस्सआमि । पुत्र
परिष्वज्य मूर्धन्याधाय । जाद अक्वस्स भविदव्वे विणासे मित्तकज्ज समु-
५१ व्वहमाणो विणास अणुभवेहि ॥ भद्र मुहूर्ते तिष्ठ यावत् पुत्रक परिष्वजे ।
जात अवश्य भवितव्ये विनाशे मित्रकार्यं समुद्रहन् विनाशमनुभव ।

पुत्रः । ताट किं एद् वि भणिदव्वं । कुलधर्मं खल्वेषोऽस्माकम् ।
५४ तात किमेतदपि भणितव्यम् । कुलधर्मं खल्वेषोऽस्माकम् ।

वज्रलोमा । अले गेहू एद् ॥ अरे गृहाणैनम् । }

चण्डालौ गृह्णीतश्चन्दनदासम् ।

५७ कुटुम्बिनी । सोरस्ताडम् । अज्जा परित्ताअध परित्ताअध ॥ आर्या परि-
त्रायध्व परित्रायध्वम् ।

प्रविश्यापटीक्षेपेण राक्षसः । भवति न भेतव्यं न भेतव्यम् । भो भो
६० शूलायतना न खलु व्यापादयितव्यश्चन्दनदास ।

येन स्वामिकुल रिपोरिव कुल दृष्टं विनश्यत् पुरा
मित्राणां व्यसने महोत्सव इव स्वस्थेन येन स्थितम् ।
आत्मा यस्य च वञ्चनापरिभवक्षेत्रीकृतोऽपि प्रिय—
स्तस्येयं मम मृत्युलोकपदवी वध्यस्त्रगाबध्यताम् ॥५॥

चन्दनदासः । विलोक्य सबाष्पम् । अमच्च किं एद् ॥ अमात्य किमेतत् ।

राक्षसः । त्वदीयसुचरितैकदेशस्यानुकरणम् ।

३ चन्दनदासः । सव्व वि एद् पआस णिप्फल करन्तेण तुँए किं
अणुचिट्ठिद् ॥ सर्वमप्येत प्रयास निष्फल कुर्वता त्वया किमनुष्ठितम् ।

राक्षसः । सखे स्वार्थं एवानुष्ठित । कृतमुपालम्भेन । भद्र निवेद्यता
३ दुरात्मने चाणक्याय—

१ कुलकर्मो M H २ सेनापते M H ३ वधाय च परि० M H ४ ण मे पिषं
अणुचिट्ठिद् अमर्षेण । M H ५ एव हि जीर्णलोकः । M H

वज्रलोमा । किं त्ति ॥ किमिति ।

राक्षसः ।

दुष्कालेऽपि कलावसज्जनरुचौ प्राणैः पर रक्षता
नीत येन यशस्विनातिलघुतामौशीनरीय यश ।
बुद्धानामपि चेष्टित सुचरितैः क्लिष्ट विशुद्धात्मना
पूजाहोऽपि स यत्कृते तव गतो वध्यत्वमेषोऽस्मि स ॥६॥

वज्रलोमा । अले बिल्ववत्ता तुम दाव शेष्टिचन्दनदाश गेह्लिभ
एदश मशाणपादपश छायाए मुहुत्त दाव त्रिष्ट याव हगे अय्यचाण-
३ क्कश णिवेदेमि गिहिदे अमच्चलः कशे त्ति ॥ अरे बिल्ववक्त्र त्व तावच्छे
ष्टिचन्दनदास गृहीत्वैतस्य इमशानपादपस्य छायाया मुहुत्त तिष्ट यावदहमार्य
चाणक्याय निवेदयामि गृहीतोऽमात्यराक्षस इति ।

६ बिल्ववक्त्रः । अले वज्रलोमा एव भोदु । इति सपुत्रदारेण चन्दनदा-
सेन सह निष्क्रान्त ॥ अरे वज्रलोमन् एव भवतु ।

वज्रलोमा । एदु अमच्चे । राक्षसेन सह परिक्रम्य । के एत्थ दुवालिआण ।
१ णिवेदेध दाव णन्दकुलशचुण्णकुलिशशश* मालिकुलपडिस्टावअस्स
अय्य चाणक्कश ॥ एत्वमात्य ॥ केऽत्र दौवारिकाणाम् । निवेदयत ताव
अन्दकुलनगकुलिशाय मौर्यकुलप्रतिष्ठापकार्यार्थचाणक्याय ।

१२ राक्षसः । स्वगतम् । एतदपि नाम श्रोतव्यम् ।

वज्रलोमा । एशे अर्यणीदिणिअलिदु+बुद्धिविह्वे गिहिदे अमच्चलः क-
शे त्ति ॥ एष आर्यनीतिनिगलितबुद्धिविभवो गृहीतोऽमात्यराक्षस इति ।

१५ तत प्रविशति जन्निकावुतशरीरो मुखमात्रदृश्यक्षाणक्य ।

चाणक्यः । भद्र

केनोत्तुङ्गशिखाकलापकपिलो बद्ध पटान्तेऽनल-
पाशैः केन सदागतेरगतिता सद्यः समापादिता ।
केनानेकपदानवासितसट सिंहोऽर्पित पञ्चरे
भीष्म केन च नैकनक्रमकरो दोभ्यां प्रतीर्णोऽर्णवः ॥७॥

१ (णिभम) शशमिद M T, णिअलशयमिद M R पुलिशआले M K, पलिसले 1

* Ouddt कुलिश † Read णिगगलिद

वज्रलोमा । ण णीदिणिउणबुद्धिणा अज्जेण ॥ ननु नीतिनिपुणबुद्धिना
येण ।

३ चाणक्यः । मा मैकम् । नन्दकुलविद्वेषिणा दैवेनेति वक्तव्यम् ।

राक्षसः । स्वगतम् । अये अय दुरात्मा—अथ वा—महात्मा कौटिल्य

आकरः सर्वशास्त्राणा रत्नानामिव सागरः ।

गुणैर्न परितुष्यामो यस्य मत्सरिणो वयम् ॥८॥

१ चाणक्यः । विलोक्य सहर्षम् । अयमसावमात्यराक्षसो येन महात्मना

गुह्यभिः कल्पनाक्लेशैर्दीर्घजागरहेतुभिः ।

चिरमायासिता सेना वृषलस्य मतिश्च मे ॥९॥

ज्जनिकामपनीयोपसृत्य च । भो अमात्यराक्षस विष्णुगुप्तोऽभिवादयते ।

राक्षसः । स्वगतम् । अमात्य इति लज्जाकरमिदानीं विशेषणम् ।

३ प्रकाशम् । भो विष्णुगुप्त न मा श्वपाकस्पर्शदूषित स्पृष्टमर्हासि ।

चाणक्यः । अमात्यराक्षस नैय श्वपाक । अय खलु भवता दृष्टपूर्व

सिद्धार्थको नाम राजपुरुषो येन व्याजसौहृदमुत्पाद्य तादृश कपटलेख-

६ मजानमेव लेखितस्तपस्वी शकटदास । योऽप्यसौ द्वितीय स समृद्धा-

र्थको नाम राजपुरुष एव ।

राक्षसः । स्वगतम् । दिष्ट्या शकटदास प्रत्यपनीतो मे विकल्प ।

१ चाणक्यः ।— किं बहुना । एष सक्षेप ।

‘यते भद्रभटादयः स च तथा लेखः स सिद्धार्थक—

स्तश्चालकरणत्रय स भवतो मित्रं भदन्तः किल ।

जीर्णोद्यानगत स चार्तपुरुषः क्लेशः स च श्रेष्ठिनः

सर्वोऽय वृषलस्य वीर भवता सयोगमिच्छोर्नय ॥१०॥

तदय वृषलस्त्वां द्रष्टुमागच्छति । पश्यैनम् ।

राक्षसः । स्वगतम् । का गतिः । एष पश्यामि ।

१ राक्ष० । स्वगतम् । omitted and the rest removed hence and inserted after राक्ष० । स्वगतम् । अमात्य इति लज्जाकरमिदानीं विशेषणम् further on H २ चाण० omitted and the rest read in continuation of चाण० । मैकम् । नन्दकुलविद्वेषिणा दैवेनेति० which precedes H, ३ नेमौ चण्डालौ । T ४ राजपुरुष । योऽप्यसौ द्वितीय सोऽपि समिद्धार्थको नाम राजपुरुष एव । शकटदासोऽपि तपस्वी तः तादृश लेखमजानमेव कपटलेख मया लेखित इति T, ५ ये स्ते M, भूस्था T

तत प्रविशति राजा विभवतश्च परिवार ।

राजा । स्वगतम् । विनैव युद्धादार्येण जित्त दुर्जय परबलमिति लज्जित
इवास्मि । मम हि

फलयोगमवाप्य सायकाना-
'मनियोगेन विलक्षतां मतानाम् ।
स्वशुचैव भवत्यधोमुखानां
निजतूणीशयनव्रतप्रातिष्ठा^१ ॥११॥

अथ वा

विगुणीकृतकार्मुकोऽपि जंतु-
भुवि जंतव्यमसौ समर्थ एव ।
स्वपतोऽपि ममेव यस्य तन्त्रे
गुरवो जाग्रति कार्यजागरूकाः ॥१२॥^२

चाणक्यमुपसृत्य । आर्य चन्द्रगुप्तोऽभिवादयते ।

चाणक्यः । वृषल सपन्नास्ते मदीयाशिष । तदभिवादयस्वान्नभवन्त-
३र्ममात्यराक्षसम् ।

राजा । राक्षसमुपसृत्य । आर्य चन्द्रगुप्तोऽभिवादयते ।

राक्षसः । विलोक्य स्वगतम् । अथे अय चन्द्रगुप्तो य एष

बाल एव हि लोकेऽस्मिन् सभावितमहादयः^४ ।
क्रमेणारूढवान् राज्य यूथैश्वर्यमिव द्विपः ॥१३॥

प्रकाशम् । राजन् विजयस्व ।

राजा । आर्य

जगत किं नञ्चिजित मयेति प्रविचिन्त्यताम् ।

गुरौ षाड्गुण्यचिन्तायामार्ये^५ कार्येषु जाग्रति ॥१४॥

१ विधियोगेन विपक्षतां T २ न शुचैव T ३ व्रतस्य निष्ठा H व्रत प्रतुष्ट्यै T
४ अर्यं ते पैतृकोऽमाल्यमुह्य । added here M H ५ राक्ष० । स्वगतम् ।
योजितोऽनेन संबन्ध । added before this M T H चाण० राजानमुप-
सृत्य । अयमस्यराक्षस प्राप्त । प्रणमैनम् । superadded T ६ महोन्नतिः
H ७ त्वयि च M, कार्ये च B कार्ये च T

राक्षसः । स्वगतम् । स्पृशति मा मृत्यभावेन कौटिल्यशिष्य । अथ वा
विनय एवैष चन्द्रगुप्तस्य । मत्सरस्तु मे विपरीत कल्पयति । सर्वथा
३ स्थाने यशस्वी चाणक्य । कुत ।

द्रव्य जिगीषुमधिगम्य जडात्प्रनोऽपि
नेतुर्यशस्विनि पदे नियता प्रतिष्ठा ।

अद्रव्यमेत्य तु विशुद्धनयोऽपि मन्त्री
शरीर्णाश्रयः पतति कूलजवृक्षव्यूह्या ॥१५॥

चाणक्यः । अमात्यराक्षस अपीष्यते चन्दनदासस्य जीवितम् ।

राक्षसः । भो विष्णुगुप्त क सदेह ।

३ चाणक्यः । यदि *चन्दनदासस्य जीवितमिष्यते ततो गृह्यतामिदं श्रेष्ठम् ।

राक्षसः । भो विष्णुगुप्त मा मैवम् । अयोग्या वयमस्य विशेषतस्त्वया
६ गृहीतस्य ग्रहणे ।

चाणक्यः । अमात्यराक्षस योग्योऽहमयोग्यो भवानिति कथमेतत् ।

अश्वै सार्धमजस्रदत्तकविकाक्षामैरश्वान्यासनैः

स्नानाहारविहारपानशयनस्वेच्छासुखैर्वर्जितान् ।

माहात्म्यात् तव पौरुषस्य मतिमन् हतारिदर्पच्छिदः

पश्यैतान् परिकल्पनाव्यतिकरप्रोच्छूनवशान् गजान् ॥१६॥

अथ वा किमनेन । न भवत शस्त्रग्रहणमन्तरेण चन्दनदासस्य जीवितमस्ति ।

३ राक्षसः । भो विष्णुगुप्त प्रहोऽस्मि । नम सर्वकार्यप्रतिपत्तिहेतवे
सुहृत्स्नेहाय ।

१ अमात्यराक्षस अगृहीतशस्त्रेण भवता अनु (vi मसु) गृह्यते वृषल इत्यत
सदेह । added before this M T H २ राक्षसश्चिन्तयति । चाणक्य ।

तपोवन यामि विहाय मौर्य त्वा चाधिकारे ह्यधिकृत्य मुख्यम् ।

त्वयि स्थिते वाक्पतिवत् सुदुर्द्धौ भुनक्तु गामिन्द्र इत्रैष चन्द्र ॥

inserted after this H ३ 'कविके' T ४ अश्वान्यासनै T H ५ After
this is inserted राक्षस । स्वगतम् ।

नन्दस्नेहगुणा स्पृशन्ति हृदय मृत्योऽस्मि तद्विद्विषा ।

ये सिक्ता स्वयमेव वृद्धिमगम शिञ्जनास्त एव हुमा

शस्त्र भिन्नशरीररक्षणकृते व्यापारणीय मया

कार्याणां गतयो विधेरपि नयन्त्याज्ञाकरत्वं चिरात् ॥

(vi a कणा, b पाणिपयसा छेद्या ६ शरीरके च पुरुष d न यन्त्याज्ञा, न
यन्त्यालौचनगोचरम्) M T

* Read यथैवं in place of यदि चन्दनदासस्य जीवितमिष्यते

चाणक्यः । सहर्षं शस्त्रमर्पयित्वा । वृषल अमात्यराक्षसेन गृहीतशस्त्रेणानु-
६ गृहीतो दिष्ट्या वर्धते भवान् ।'

राजा । आर्यप्रसाद एष चन्द्रगुप्तेनानुभूयते ।

प्रविश्य पुरुषः । जेदु जैदु देवो । अज्ज एसो खु भद्दभट्टभाउराअण
९ प्पमुहेहिं सज्जमिदो मलअकेदू पडिहारभूमीए उवड्ढाविदो^१ ॥ जयतु जयतु
देव । आर्य एष खलु भद्रभट्टभागुरायणप्रमुत्तै सयमितो मलयकेतु प्रतीहा
रभूमाउपस्थापित ।

१२ चाणक्यः । भद्र निवेद्यताममात्यराक्षसाय । सोऽयमिदानीं जानीते ।

राक्षसः । खगतम् । कथ दासीकृत्य मामिदानीं विज्ञापनाया मुखरीक-
रोति कौटिल्य । का गति । प्रकाशम् । राजन् विदितमेवैतद यथा

१५ यथ मलयकेतौ कचित् कालमुषिता । तत् परिरक्ष्यन्तामस्य प्राणा ।

राजा चाणक्यमुखमवलोकयति ।

चाणक्यः । वृषल प्रतिमानयितव्योऽयममात्यराक्षसस्य प्रथम प्रणयः ।

१८ पुरुष प्रवि । भद्र अस्मद्वचनादुच्यन्ता भद्रभट्टप्रमुखा । अमात्यराक्षसेनै

विज्ञापितो देवश्चन्द्रगुप्त प्रयच्छति मलयकेतवे पित्र्य विषयम् ।

अतो गच्छन्तु भवन्त सहानेन । प्रतिष्ठिते चास्मिन् पुनरागन्तव्यमिति^१ ।

२१ अपर चोच्यता दुर्गपालो विजयपाल । अमात्यराक्षसेन गृहीतशस्त्रेण

सुप्रीतो देवश्चन्द्रगुप्त समाज्ञापयति । एष श्रेष्ठी चन्दनदास पृथिव्या

सर्वनगरश्रेष्ठिपदमारोप्यताम् । अन्यच्च विना हस्त्यश्च क्रियता सर्व-

१ After this is inserted the verse

मद्बुद्धिस्तव भाग्यानि राक्षसस्य पराक्रम ।

त्रितयं यदि सयुक्त भवेज्ज्यो महेश्वर ॥ H(M)

२ जेदु अज्जो । in all but H (MN) ३ एद सुणिअ अज्जो प्पमाण added here M T H ४ राजकार्यं करिष्यति M ५ पुरुष । जं अज्जो आणवेदि इति परि (vI निण्) क्रामति । चाणक्य । भद्र तिष्ठ तिष्ठ (vI तावत्) । (इद vI एव) अपर वक्तव्यो (vI उच्यता) (दुर्गपालो) विजयपाल in place of अपरं चोच्यतां दुर्गपालो विजयपाल M T H, ६ ० राक्षसस्य गृहीतः खरय प्रात्या M, ० राक्षसलाभेन सुप्रीतो T राक्षसस्य प्रीत्या H ७ After this is inserted पुरुष । ज अज्जो आणवेदि । निष्क्रान्त । चाणक्य । चन्द्रगुप्त किं ते भूय प्रिय करोमि । राजा । किमत पर प्रियमस्ति । राक्षसेन सम मैत्री राज्ये चारो-पिता वयम् । नन्दाश्वोन्मूलिता सर्वे किं कर्तव्यमत परम् । चाणक्य । विजये उच्यता दुर्गपालो विजयपालश्च । अमात्यराक्षसपरिग्रहेण प्रीतो देवश्चन्द्रगुप्त समाज्ञापयति । omitting अन्यच्च M

२४ बन्धनमोक्ष इति । अथ वा *अमात्यराक्षसे नेतरि किं हस्त्यश्वेन प्रयो
जनम् । तदिदानीं

विना वाहनहस्तिभ्यो^१ मुच्यतां सर्वबन्धनम् ।

पूर्णप्रतिज्ञेन मया केवल बध्यते शिखां ॥१७॥

पुरुषः । ज अज्जो आणवेदि । निष्कान्त ॥ यदाय आशापयति ।

चाणक्यः । भो राजन् चन्द्रगुप्त भो अमात्य राक्षस उच्यता किं वा
भूय प्रियमुपकरोमि ।

राजा । किमत परमपि प्रियमस्ति^२ ।

राक्षसः । यद्यपरितोषस्तदिदं भवतु ।

वाराहीमात्मयोनेस्तनुमचनविधावास्थितस्यानुरूपं

यस्य प्राग् दन्तकोटि प्रलयपरिगता शिश्रिये भूतघात्री ।

म्लेच्छैस्त्रेज्यमाना भुजयुगमधुना सश्रिता^३ राजमूर्तेः ।

स श्रीमद्वन्धुभृत्यश्चिरमचतु मही^४ पार्थिवोऽवन्तिवर्मा ॥१८॥

निष्कान्ता सर्प ।

इति निर्वहण नाम सप्तमोऽङ्क ।

१ सह M २ °हस्तिभ्याम् M व्युग्येभ्य H ३ प्रतीहारी M ४ निष्कान्ता M
५ भो राजन् चन्द्रगुप्त भो omitted M ६ ते M H ७ After this is
inserted राक्षसेन सम कर्तव्यमत प्रियम् ॥ in T the prose
किमत मस्ति omitted and the verse राक्षसेन सम० given in H
which further inserts राक्षस । आत्मगतम् । नन्दस्नेह० चाणक्य । तथा
पी दमस्तु H, M omits राक्षस and reads the passage in continu-
ation of the preceding speech ९ प्राक् पौत्रकोटि H १० पीवर M H
११ पार्थिवश्चन्द्रगुप्त M T H

f Read अमात्ये नेतरि कुतो हस्त्यश्वेन प्रयोजनम् ।

तदिदानीं सहस्त्यश्च मुच्यता सर्वबन्धनम् ॥१७॥

DRAMATIS PERSONÆ

- CHANDRAGUPTA, Chandra, Chandramas, Maurya Vrishala—King of Magadha
- CHĀNAKYA, Kautilya Vishnugupta—His preceptor and adviser, temporarily his minister
- JIVASIDDHI—Indusarman in disguise a friend and agent of Chānakya feigning friendship with Rākshasa
- BHĀGURĀYANA—An agent of Chānakya the supposed friend of the father of Malayaketu
- SIDDHĀRTHAKA—An agent of Chānakya, the supposed friend of Śakatadāsa, one of the executioners of Chandanadāsa called Vajraloman
- SAMRIDDHĀRTHAKA—Siddhārthaka's friend personating the other executioner called Bilvavaktra
- NIPUNAKA—A spy of Chānakya disguised as a moralizer carrying a chait of Yama
- ŚARNGARAVA—A pupil of Chānakya
- VAIHĪNARI—The Chamberlain of Chandragupta
- SONOTTARĀ—A female door-keeper of Chandragupta
- MALAYAKETU—King of Parvatadeśa leading an army against Pātaliputra to avenge the murder of his father
- RĀKSHASA—Minister of the late Emperor Nanda and his sons, and of Sarvārthasiddhi in alliance with Malayaketu in his expedition finally accepting the ministership of Chandragupta to save Chandanadāsa
- CHANDANADĀSA—Headman of the guild of lapidaries, an intimate friend of Rākshasa
- ŚAKATADĀSA—A friend and Secretary of Rākshasa
- JIRŪVISHA—Virādhagupta in disguise a friend and secret agent of Rākshasa personating as snake charmer

KARABHAKA—A courier of Rākshasa

PRIYAMVADAKA—An attendant of Rākshasa

JĀJALI—The Chamberlain of Malayaketu

VIJAYĀ—A female door-keeper of Malayaketu

BHĀSURAKA—An attendant of Bhāguriāyana

The wife and son of Chandanadāse a Man with a rope, Bards
Attendants etc

SCENE—Pataliputra in acts I III, VI and VII,

„ The capital of Parvatakadeśa in acts II and IV;

, The Camp of Malayaketu in act V

MUDRĀRĀKSHASA

OR

THE SIGNET RING

ACT I

There enters the Stage manager of the play at the conclusion of the Invocation by the Manager of the Theatrical Preliminary

STAGE MANAGER—May the ingenuity of Lord Śiva protect you,—of Śiva who wished to keep back from the Goddess Gaurī, (the name of) the heavenly river Gangā by the following (evasive) replies (to her questions) —Gaurī—Who is this so fortunate that you carry on your head? Śiva—It is Śaśikalā (—the crescent moon) Gaurī —Is that (i.e. Śaśikalā) the name of her? Śiva—that is her name indeed It is known to you, and yet how is it that you forget it? Gaurī—I refer to one of the female sex, not to the Moon Śiva—Then let Vijayā speak, if the Moon's word (lit the Moon) be no authority **1**

Moreover,—May the dance of Śiva, the conqueror of the demon Tripura, awkwardly performed in consideration of local circumstances protect you,—of Śiva who staid the subsidence of the earth by a gentle tread of his feet, went through brachial movements (lit gesticulated) only by a repeated contraction of his arms outreaching all the worlds, and refrained from fixing his terrible eye emitting sparks of fire on its objectives for fear of conflagration **2**

I should desist from prolixity (For) I am ordered by the audience that the new drama, named the Signet Ring, a composition of poet Viśakhadatta, son of Māhārāja Bhāskaradatta and grandson of Sāmanta Vateśvaradatta, should be staged by me, And I am really very much pleased, as I have to perform it

before an audience that can appreciate the excellence of a poetical work For —

The sowings of even a dullard, done in a good soil thrive The plentiful growth of paddy needs not merit in the cultivator 3

So I, with my household begin the performance forthwith *Going about and observing* How now, what is this ? Domestic are unusually busy in their appointed tasks as if there were a great festival

Thus one here is fetching water, another is preparing fragrant paints (lit is grinding aromatic substances), a third is weaving fine wreaths, and one there is working with the pestle accompanied by a sweet hum note as it descends 4

Well, I will call my wife and ask her *Looking in the direction of the attiring room*—Come quick on purpose O noble lady, you who, adept in policy, full of resources, securing stability and gaining the three ends, are the science of Polity incarnate in (the regulation of) my house 5

ACTRESS *entering*—Here I am, my noble lord May you, noble one, favour me with the dictation of your command

STAGE MANAGER—Noble lady ! Let alone the dictation of commands Just tell me whether the family is blessed with a dinner-invitation to revered Brāhmanas or whether there are welcome guests come to our house, on which account this special preparation of food is being made

ACTRESS—Revered Brāhmanas are invited to dinner by me, my noble lord !

STAGE MANAGER—What is the occasion !

ACTRESS—They say there is to be the seizure (i.e. eclipse) of *Chandāra* (—the moon)

STAGE MANAGER—Who say so !

ACTRESS—The townfolk say so, to be sure

STAGE MANAGER—Noble lady ! I have taken pains and studied the science of the heavenly bodies in its 64 branches Let, then, the special preparation of food for revered Brāhmanas be proceeded with As regards the seizure of *Chandāra* you are misled (lit deluded) by some one's say (lit by some one) Look here.

The malignant assalant (Rāhu), in concert with Ketu, now seeks to assail by might and main *Chandra* in full splendour —

Voice behind the Stage—Ah! Who is this that seeks to assail *Chandra* (= Chandragupta) inspite of me?

STAGE MANAGER—But the union of Budha (Mercury) saves him

ACTRESS—My noble lord! Who is this that wishes to save *chandra* (=the moon) from the attack of the assalant (Rāhu), though a denizen of the earth?

STAGE MANAGER—Insooth, noble lady, I did not notice him Well, I shall make him out by his voice on being questioned again. *He repeats 'The malignant assalant' &c*

Voice behind the Stage—Ah! Who is this that seeks to assail Chandragupta inspite of me? 6

STAGE MANAGER—Oh, I see

It is Kautilya—

The actress shakes with fear

STAGE MANAGER— Of crooked policy who forcefully consumed the Nanda family like reeds in the flames of his wrath. Hearing of the seizure of *Chandra* (the moon) he comes, apprehending the seizure of the namesake—*Chandra*, the Maurya 7

So let us withdraw

They retire

END OF PROLOGUE

There enters Chānakya, touching the lock of hair on the head in anger.

CHĀNAKYA—Ah! Who is this that seeks to assail Chandragupta inspite of me?

Which person, doomed to die, does not wish the lock of hair on my head being tied up even now, which forms the black curling wreath of smoke of the fire of my anger and has been the fatal female cobra to the Nanda family? 8

Which person, moreover deluded in the estimate of the strength of his adversary and his own would suffer instant death after the fashion of the moth braving the blaze of my raging fury which has consumed the Nanda family as the sylvan fire consumes the wood ? 9

Hallo, Śārngarva !

PUPIL—*entering* —What is your command Revered Sir ?

CHĀNAKYA—My dear boy, I want to sit (here)

PUPIL—Revered Sir ? The fore-room of the front quadrangle is provided with mats So the Revred One may be pleased to sit here

CHĀNAKYA—My dear boy ! It is not the severity (of temper) inherent in a preceptor towards his pupil, that upsets me I am put out by the cares of state (lit close application to state affairs) *Taking his seat, to himself on the withdrawal of the pupil* How now ? Has the matter gained publicity among citizens, that, filled with resentment at the destruction of the family, Rākshasa has made an alliance with Malayaketu, son of Parvataka burning with rage on account of the murder of his father, who has been urged on by the offer of the entire Nanda territories, and that he is preparing to assail Vrishala with a vast army of Mlechchha chiefs reinforced by (the troops of) Malayaketū ? *After a moment's reflection* Aye, what of that ? I am able to avert it inspite of publicity For, having publicly vowed to extirpate the Nanda family, I have (already) crossed the impossible river of that vow

The fire of my wrath is like the forest—conflagration It has destroyed the members of the Nanda family deserted by terror-stricken citizens like bamboo canes forsaken by terrified birds, having scattered in abundance the ashes of delusion cast up by the blast of policy to overwhelm their ministers that served as (a protecting ring of) trees about them It has, moreover spread far and wide the smoke of grief in the heavens of the youthful widows of the enemies wherewith it has darkened their moon-like faces Now that it had no fuel to feed it, it has gone out, not that it has spent itself

10

Moreover,—Those (very) persons who, with expressions of censure stifled within from fear of King Nanda, formerly

saw me helplessly ousted from the principal seat, grieving with downcast faces, have now seen that Nanda with his family similarly hurled down from the throne by me as the lord of elephants with his herd is hurled from a mountain peak by the lion

11

Though the extreme vow has (already) been fulfilled by me, I still wield the sword for the sake of Vrishala

(Otherwise) —As is well-known, I have uprooted the Nine Nandas from the soil who were like barbs (rankling) in the heart, and have firmly established the sovereignty in the person of the Maurya like the lotus plant in a lake. Thus I have with assiduity, portioned out to the foe and the friend the choice and appropriate fruit of incurring my fury and securing my favour

12

Nay, how can the Nanda family be said to be uprooted and the sovereignty of Chandragupta firmly established as long as Rākshasa is not secured? *Reflecting off* I wonder at the devotion of Rākshasa to the Nanda family which is unsurpassable! It was not, indeed, possible as long as a single member of the Nanda family lived, to stop his activities on behalf of the Nanda family in order that he might be induced to accept the premiership of Chandragupta. With this conviction I caused to be murdered Sarvārthasiddhi of the Nanda family, poor man, though he had retired to the penance forest. Now then gaining over Malayaketū, he is in sooth making mightier preparation to overthrow (lit. extirpate) us. *Fixing his gaze in the air* Minister Rākshasa! You deserve all praise

People (Common) serve a king from motives of self interest so long as he is in power. Those who cling to (lit. follow) him in adversity, do so in the hope of his coming back to power. But those who, like you support their master's cause even after his death with disinterested devotion, cherishing a grateful memory of former favours, such worthy persons are difficult to be met with

13

Hence it is that we endeavour to win you over, reflecting as to how you could be induced to accept the premiership of Chandragupta. For—

What is the good of having a servant full of devotion but

wanting in intelligence and void of value? Of what use, too, is a servant endowed with intelligence, and valour, but void of devotion? Those only who combine in them the qualities of intelligence, valour and devotion contributing to greatness, are servants (Bhṛityas) of the king, the rest being (parasite) to him as his wife (Bhārya) is, in weal and woe

14

Accordingly I do not sleep over the matter but try my best to secure him. Thus (1) I have spread an evil report among the people, to the effect that our ally king Parvata who had laid us under deep obligation had been piteously murdered by Rākshasa by means of the poison-maid, believing that the destruction of either the Vrīshala or Parvatāka would be dealing a (mortal) blow on me Chānākya. With a view to corroborate the (said) report, so that the people might give credence to it, I purposely caused Bhāgūrāyana to scare away Malayaketū, son of Parvatāka, by whispering into his ears that it was I Chānākya that had murdered his father —I did it, knowing that it was possible to arrest him with tact even if he should make war (with us) backed by the counsels of Rākshasa, but that it was not possible to wipe away the infamy of having murdered Parvatāka becoming (indehibly) manifest by the imprisonment of Malayaketū. (2) Moreover, with a desire to know the loyal and the disaffected on our side and on that of the enemy I have employed spies in various guises who know how to personate people of different localities, different dialects, different customs and different costumes. (By their agency) I closely observe the movements of the partisans of the Minister of Nanada who reside in Kusumapura. (3) Then besides I have turned Bhadrabhata and other high officials who had been Chandragupta's champions in war into seeming malcontents having given them various grounds of disaffection. (4) I have further appointed as personal attendants of the king trusted persons whose loyalty is proof to temptation, that are ever vigilant to counteract the evil doings of assassins, poisoners, and others. (5) Furthermore there is a Brāhmana fellow-student and friend of mine, by name Induśarman, who has gained, great proficiency in the work on Polity by Śūkra and in the science of heavenly bodies in its sixty-four branches. I had invited him to Kusumapura in the guise of a Buddhist monk just

after I had taken the vow to destroy the Nanda family, and made him cultivate friendship with all the ministers of Nanda. He has in particular, got intimate with Rākshasa. He will now render great service to me. So there is nothing that I, for one, have omitted to do. It is the Vrishala alone the principal member of the body politic that does not take active interest. He throws the burden of state affairs on us. And, for certain, it is only when sovereignty is free from the extreme troubles of managing personally the affairs of state that it conduces to happiness. For—

Lords of men and of elephants though all-powerful, are for the most part woefully unhappy as is natural, when they have in person to toil (let provide) for and then enjoy. 15

Then enters a spy (of Chānakya) with a pictorial chart of Yama and his realm

SPY—Fall down at the feet of Yama. Of what avail are other petty gods? For it is he indeed that carries off the soul of the devotees of others trembling (in agony). 16

And a person surely lives by the grace of a god won over by devotion however severe he may be. So we live by the grace of the very Yama who is the destroyer of men. 17

Now I enter this house, exhibit the pictorial chart and sing songs (of piety)

PUPIL, *observing him*—Dont t you enter the house good fellow

SPY—Hallo Brāhmana! Whose house is it?

PUPIL—It is the house of our Preceptor, Revered Chānakya of auspicious name

SPY *with a smile*—Hallo Brāhmana! Then it is the house of my spiritual brother and of no one else. So let me in. I will preach sacred truths to your Preceptor

PUPIL, *angrily*—What do you say? Are you better acquainted with sacred truths than our Preceptor?

SPY—Hallo Brāhmana! Dont' you get offended? Indeed it is not that every one knows every thing. There are certain things that are known to your Preceptor, and there are certain things that are known to persons like us

PUPIL—You seek to rob our Preceptor of his attribute of *all-knowing*

SPY—Well then Brāhmana, if your Preceptor be *all knowing*, let him ascertain who do not like Chandra

PUPIL—Whether he knows it or not, of what consequence will it be to him ?

SPY—Certainly, Brāhmana your Preceptor will know of what consequence the knowledge of it will be to him. Meanwhile know you this much that day lotuses do not like Chandra. Just see—

The action of the day lotuses that look so fair does not accord with their look for they bear antipathy to Chandra in full splendour 10

CHĀNAKYA, *hearing the spy to himself*—Ah ! This follow means to say that he knows those who do not like Chandragupta

PUPIL—How is it ? You talk nonsense

SPY—It would be good sense and nothing but good sense, if I get one with an intelligent ear to hear

CHĀNAKYA—Come in, good fellow ! You have that listener in me

SPY—I do *Entering and making up to Chānakya*—Prosperity to you, Revered Sir !

CHĀNAKYA, *observing his features, to himself*—Oh ! This is Nipunaka, employed to know the minds of men *Aloud*. Well come, good fellow ! Sit you down

SPY—As the Noble One commands *He squats on the ground*

CHĀNAKYA—Now give me an account of your mission. Do the subjects love the Vrīshala ?

SPY—Certainly they do. Since all the causes of disaffection are removed by your worthy self, the subjects ardently love His Majesty Chandragupta of auspicious name. There are, however, three persons in the city attached to the Minister Rākshasa by previous friendship and regard, that are intolerant of the sovereignty of the esteemed Chandragupta

CHĀNAKYA, *with rising anger, to himself*—I should rather say they are intolerant of their own ease of life *Aloud*. Do you know their names ?

SPY—How should I have reported them to the Revered One, If I had not known their names ?

CHĀNAKYA—In that case I should like to know them

SPY—Note then Revered Sir ! Person number one siding with the enemies is a Kshapanaka—

CHĀNAKYA, *to himself*—A Kshapanaka siding with the enemy ?
(*Who can he be ?*)

SPY—Jivasiddhi by name who directed against king Parvata the poison-maid employed by the Minister Rākshasa

CHĀNAKYA, *to himself*—Oh ! It is Jivasiddhi As for that he is my secret agent *Aloud* Now which is number two ?

SPY—Number two is a penman by name Śakatadāsa, who is a dear friend of Minister Rākshasa

CHĀNAKYA, *to himself*—A penman is not an officer of consequence I have set Siddhārthaka after him in the garb of friendship for it is not proper to neglect an enemy however insignificant *Aloud* And now I want to know number three

SPY—Number three is a moneyed lapidary living in the Flower square, by name Chandanadāsa, the *alter* ego of Minister Rākshasa, in whose charge the Minister has left his family while he has escaped from the town

CHĀNAKYA, *to himself*—surely he must be the most intimate of his friends For Rākshasa is not a man to leave his family in charge of one who is not his second self *Aloud* How am I to know, good fellow that Rākshasa has left his family in charge of Chandanadāsa ?

SPY—Noble Sir ! This signet ring will help you to know it

The spy presents the signet ring to Chānākya

CHĀNAKYA, *examining signet ring to himself in joy*—Ha ! I here have Rākshasa attached to my finger *Aloud* My good fellow ! I wish to hear at length how you came by this signet ring

SPY—Listen Revered Sir ! Commissioned by your noble self to inquire (secretly) into the actions of the citizens I happened, in my rambles with the pictorial chart of Yama and his realm exciting no one's suspicion in gaining access to private houses to enter to-day the house of the moneyed lapidary Chandanandāsa, where I spread out the pictorial chart and commenced singing songs (of piety)

CHĀNAKYA—What then ? Proceed

SPY—Then a boy nearly five years old, very lovely in person, sought to come out of an apartment with eyes wide open in curiosity common in children. At this there arose inside the said apartment a confused noise of ladies crying out "O the boy! He goes out" which expressed their sense of alarm. Then a lady just peered through the door of the apartment chid the boy, and with her tender creeper—like arm caught him by the hand as he was coming forth. While she stretched her hand with fingers extended in her hurry to catch hold of the boy this signet ring made to suit the finger of a male slipped from her hand on the door sill and gliding down unnoticed by her just lay close to my foot. Observing the name of Minister Rākshasa engraved on it, I brought it to the Revered One. This is how I came by the signet ring.

CHĀNAKYA—I understand. Now good fellow, you may go. You will be adequately rewarded for this before long.

SPY—I obey Noble Sir!

Exit

CHĀNAKYA—Hallo Śārṅgarava!

PUPIL *entering*—What is your command Revered Sir!

CHĀNAKYA—Get me an inkstand and a writing leaf my boy!

PUPIL—I do. *Going out and re-entering*. Here are the writing materials, Revered sir!

CHĀNAKYA, *taking them, to himself*—What shall I write here? It is to be an instrument of victory over Rākshasa, this writing of mine.

FEMALE DOOR-KEEPER, *entering*—Victory to you, Noble Sir!

CHĀNAKYA, *to himself with joy*—I hail the pronouncement of victory. *Aloud*. What brings you hither Śonottarā?

FEMALE DOOR-KEEPER—Revered Sir! His Majesty, the esteemed Chandragupta touching his head with folded hands that look like a lotus bud, respectfully states, 'I wish that I may with the permission of the Revered Preceptor, give away to holy Brāhmanas the ornaments previously worn by king Parvata to secure His Majesty's bliss in the other world.'

CHĀNAKYA, *With gratification, to himself*—Bravo, Vrīshala! Your request, gives response to my heart's wish. *Aloud*. Śonottarā, say to the Vrīshala in my name these words in reply, 'Good my Prince? For certain you know the course of procedure. Well you may carry out your wish. But as the ornaments previously

worn by king Parvata are of superior work, they deserve to be given to Brāhmanas of superior worth and not to ordinary Brāhmanas. So I myself send to you Brāhmanas of well-tryed worth.

FEMALE DOOR-KEEPER—I obey your commands, Revered Sir!

Exit

CHĀNAKYA—Hallo Śarngarava! Say to Viśvāvasu and his two brothers in my name that they should go to receive gifts of ornaments from the Vrishala and see me (on their way back)

PUPIL—I do as you bid me, revered Sir!

Exit

CHĀNAKYA—This is an item to be mentioned at the close. But the body of the letter how is it to be drawn up? *Musing a while* Ha! I have it. I learn from spies that from among the Mlechchha chiefs assembled the following five that are the foremost follow the lead of Rākshasa with whom they are on the most intimate terms —

Chitravarman of Kuluta, Simhanāda the lion king of Malayadesa, Pushkarāksha of Kasmira Sindushen of Sindhesa who has humbled his enemies and Megha Kosha the lord of the Pārasīkas who has a vast cavalry this is the fifth Surely I may enter their names here Chitragupta may henceforth strike them off

19

After a moments reflection No, no. Let all remain unspecified

Hallo śarngarava!

PUPIL—*entering*—What is your command, Revered Sir!

CHĀNAKYA—My dear boy! The writing of Vedic Scholars lacks ease and grace. Say, therefore to Siddhārthaka in my name that he should get a letter written by Śakatadāsa in these terms, *He whispers them into his ears* and see me. It is to bear no address on the outer side, for he himself is to be employed by a certain person to carry some oral message to a certain person (with the said letter). He should not tell Śakatadāsa that it is Chānakya who causes the letter be written.

PUPIL—I do as you bid me, Revered Sir!

Exit

CHĀNAKYA—How glad I am! I gain a victory over Malayaketū.

SIDDHĀRTHAKA *entering, letter in hand*—Victory to you, Noble Sir! Here is the letter in śakatadāsa's handwriting.

CHĀNAKYA—What a beautiful hand! *Going over the contents mentally*, stamp the letter, good man, with this signet ring

SIDDHĀRTHAKA—I carry out your order, Revered Sir! *He stamps it*

CHĀNAKYA—Hallo Śarngarava!

PUPIL, *entering*—What is your command, Revered Sir!

CHĀNAKYA—Say to Kālapaśika, the head of the metropolitan police, in my name that it is the command of the Vrīshala that the Bauddha monk named Jivasiddhi who murdered king Parvata by means of the poison maid employed by Rākshasa, should, after a public proclamation of the said offence, be banished from the capital with disgrace

PUPIL—I obey, Revered Sir! *He sets forth*

CHĀNAKYA—Hold, my boy! Tell him further that the other offender penman Śakatadāsa by name, who has been always hatching treason against His Majesty's person, should, after a public proclamation of the offence, be also impaled and his family be put into prison

PUPIL—I do as you bid me Revered Sir!

Exit

SIDDHĀRTHAKA—Noble Sir! The letter is stamped with the seal What is to be done next?

CHĀNAKYA—Go directly to the place of execution, and with an angry scowl, frighten the executioners (out of their wits) and when they run away terrified in any and every direction, carry off Siddhārthaka from the place of execution and take him (safe) to Rākshasa. He will rejoice at the rescue of his friend (and will reward you richly). You should take the reward and thenceforth be employed for some time as a personal servant of Rākshasa. Afterwards when the enemies are near this is the purpose which you have to achieve. *He whispers it into his ear* That is all

SIDDHĀRTHAKA—I shall do as you command me, Revered Sir,

CHĀNAKYA, *anxiously to himself*—Would that wicked Rākshasa be caught (after all this)!

SIDDHĀRTHAKA—Caught out right, Noble Sir!

CHĀNAKYA, *to himself, rejoicing*—Ah! Rākshasa caught outright

SIDDHĀRTHAKA—Is the errand of the Revered One? So may I go for the success of my mission?

CHĀNAKYA—You may go, good man, and achieve success

DDHĀRTHAKA—May it be as you wish

Exit

UPIL, *entering*—Revered Sir! Kālapāśika, the head of the metropolitan police, requests the Revered Preceptor that he will once put His Majesty Chandragupta's command into execution

HĀNAKYA—All right Now my boy, I wish the moneyed lap-ury Chandanadāsa

UPIL—I bow to your wish Revered Sir *Going out and re- turning with Chandanadāsa* Come this way moneyed man!

HANDANADĀSA, *to himself*—

Even an innocent person is filled with apprehension when summoned by ruthless Chānakya Then what to say of one in guilt? 21

therefore said to the three Bauddha laymen of whom Dhana- ma is the chief and who live in our ward — Per chance ursed Chānakya may order my house to be searched So remove the family of our Noble Minister Rākśasa As for me come what day

UPIL—Come on, moneyed man!

HANDANADĀSA—I do good Sir!

UPIL *making up to Chānakya*—Here is the moneyed man Chan- andāsa, Revered Sir!

HANDANADĀSA—Victory to you noble sir!

HĀNAKYA *looking at him*—Welcome moneyed man! Take this seat

HANDANADĀSA—*with a low bow*—Undue honour mortifies the mind more than dishonour Surely you know it, Noble Sir! So I sit here on the ground as becomes me

HĀNAKYA—O, do not say so, moneyed man! This is certainly our due in relation to persons like us So do take the said seat

HANDANADĀSA, *to himself*—The villain insinuates something loud I obey your order, Noble sir! *He sits on the seat pointed out*

HĀNAKYA—Well, moneyed man! I hope the profits of mer- antile transactions are increasing

HANDANADĀSA—They are By your favour, Noble Sir, trades re prospering

HĀNAKYA—Do the shortcomings of Chandragupta cause the subjects to remember the excellencies of the late kings?

CHANDANADĀSA *stopping his ears*—I deprecate the sinful thought
To be sure the subjects are immensely pleased with His Majesty
the esteemed Chandragupta as with the moon rising in full
splendour on an autumnal full moon night

CHĀNAKYA—If it be so, kings look for gratification in return,
moneyed man ! from their gratified subjects

CHANDANADĀSA—Command me, Noble Sir, how much is expected
of this person

CHĀNAKYA—Moneyed man This is the regime of Chandra
gupta, not of Nandas Monetary gift would have satisfied the
greedy king Nanda but to Chandragupta it is only the abstention
from severity that is gratifying

CHANDANADĀSA—I am thankful to you, Noble Sir, for this

CHĀNAKYA—And you would ask us how the abstention from
severity is secured (lit results)

CHANDANADĀSA—I wish to be directed by you, Noble Sir, in the
matter

CHĀNAKYA—To speak briefly, by loyalty

CHANDANADĀSA—Noble sir ! Which hapless person would
have himself deemed disloyal by the Noble One

CHĀNAKYA—You yourself, to begin with

CHANDANADĀSA, *stopping his ears*—I deprecate the sinful thought
And what hostility can straws bear to fire ?

CHĀNAKYA—Here it is You shelter the family of Rākshasa who
is inimical to the king

CHANDANADĀSA—It is false, noble Sir ! Some vile fellow
might have told it to you

CHĀNAKYA—Have no misgiving, moneyed man ! Officers of
former kings fly to other countries in panic, leaving their families
in the houses of citizens without (previously) consulting their wishes
It is simply the concealment of the fact that is criminal

CHANDANADĀSA—Just so In the panic referred to, the family
of Minister Rākshasa was in my house

CHĀNAKYA—First you said ' It is false and now you say ' It
was (in my house) ' These are conflicting statements

CHANDANADĀSA—So far, Noble Sir, it is a blunder on my part

CHĀNAKYA—King Chandragupta would have no blunder, moneyed man ! So deliver the family of Rākshasa into our hands and exculpate yourself

CHANDANADĀSA—Pray, Noble Sir, I humbly say that in the panic referred to the family of Minister Rākshasa was in my house

CHĀNAKYA—And where is it at present ?

CHANDANADĀSA—I do not know.

CHĀNAKYA, *with a smile*—Ha ! Ha ! you pretend not to know it Moneyed man ! The danger is imminent and its cure is distant And dont t you think that the Minister Rākshasa will uproot Chandragupta as Vishnugupta uprooted Nanda *stopping short for a moment with a blush and resuming* —Look here

Even when Nanda and his family lived, sovereign power was constanly unstable, and Vakranāsa and other eminent ministers endowed with valour and statemanship failed to make it stable It is now focussed in Chandragupta, giving delight to all as the light focussed in the moon Who should endeavour to separate it from him or the moonlight from the moon ? 22

Moreover,—

Who would flout the lion and try to wrench from his mouth opened wide in the act of yawning one of the incisors red with the elephant's blood just tasted and shining like the crescent moon red in the evening twilight ? 23

CHANDANADĀSA, *to himself*—Verified by deed (lit result) the vaunt sounds well

Cries of Move aside behind the stage

CHĀNAKYA—Hallo, Śārngarava ! Just see what it is

PUPIL—I do, Revered Sir ! *Going out and returning* Revered Sir ! It is a traitor, Bauddha monk Jivadśidhi, that is being banished with disgrace by the command of His Majesty Chandragupta

CHĀNAKYA—A Baudha monk ? Pity ! All the same, he must bear the consequences of treason Moneyed man ! The king thus punishes traitors severely Follow then the wholesome advice of a friend, surrender the family of Rākshasa, and live long, enjoy the manifold favour of the king

CHANDANADĀSA—The family of the Minister Rākshasa is not in my house

Cries of ' Move aside repeated behind the stage

CHĀNAKYA—Hallo Śarngarava! What is it again? Just see PUPIL—I do Revered Sir! *Going out and returning* It is another traitor penman Śakatadāsa, that is being taken to the place of execution to be impaled

CHĀNAKYA—He must bear the consequences of his (evil) deeds Moneyed man! The king that punishes traitors so severely will show no mercy to you who screen the family of Rākshasa Do therefore, save your wife and your life by the surrender of another's wife

CHANDANADĀSA—Why do you, Noble Sir, seek in vain to frighten me? I would not give up the family of Minister Rākshasa even if I should have it What matters it when I have it not?

CHĀNAKYA—So you have made up your mind?

CHANDANADĀSA—Aye, I have

CHĀNAKYA, *to himself*—Bravo Chandanadāsa you deserve all praise

Which person in the present age would do this, which is impossible except in the case of Sibi, in spite of the advantages to be easily got by betraying others? 24

Aloud in rage—Moneyed man! You have made up your mind? O thou wicked wretch of a trader! Be then prepared to bear the brunt of royal displeasure

CHĀNDANADĀSA—I am prepared You may, Noble Sir, do what your high office empowers you to do

CHĀNAKYA—Hallo, Śarngarava! Tell Kālāpāśika, the head of the metropolitan police,—‘ Let this wretched trader be at once ’—No, not so Tell Vijayapāla the governor of the castle to seize his property, put him in chains and keep him in the gaol with his wife and his son till I report to the Vrīshala, who himself will sentence him to death

PUPIL—I do as you bid me, Revered Sir! Come away, moneyed man!

CHANDANADĀSA, *rising from his seat*—I come, good sir! *to himself*—I bless my stars that I die for my friends' sake and for no human fault of mine

Exeunt Śārṅgarava and Chandanadāsa

CHĀNAKYA, *with joy*—Ha ! Rākshasa is now secured

Since this lapidary parts with his life as a thing uncared for in his day of trouble he too will surely not hold his life dear in the lapidary's day of trouble 25

Noise behind the stage

PUPIL, *entering hurriedly*—Revered Sir ! That fellow Siddhārthaka escaped taking Śakatadāsa away from the place of execution as he was about to be impaled

CHĀNAKYA, *to himself*—Well done, Siddhārthaka ! It is good that the start is made *Aloud* What ? Escaped ! My boy tell Bhāgurāyana to overtake him at once

PUPIL, *going out and returning*—Alas ! Bhāgurāyana also has made off

CHĀNAKYA, *to himself*—Go he may and achieve success *Aloud* My boy ! Tell Bhadrabhata Purudatta, Dingarāta, Balagupta, Rājasena, Rohitāksha and Vijayavarman to track and capture both of them

PUPIL—All right *Going out and returning, in distress*—Alas ! The administrative organization is wholly disorganized What a sorry plight ! Bhadrabhata and his associates are gone ! They left early before the day dawned

CHĀNAKYA, *to himself*—May they fare well ! *Aloud* My boy, don't you feel distressed (It matters little)

Those that lately left for reasons (best) known to them, are gone already Let those who remain, also prepare to leave me agreeably to their wishes Only my talent must not forsake me In the accomplishment of political purposes that single faculty is more than a match for hundreds of legions The magnitude of its powers has been amply proved by the destruction of the Nandas 26

Rising from his seat—Here I go and arrange to bring back Bhadrabhata and his associates *Fixing his gaze in the air, to himself* O Rākshasa of wicked resolve ! Where will you go now ? I shall, before long—

Secure you by my talents and employ you in the service of Chandragupta,—you who roam at large by yourself swollen

with the pride of personal prowess self-willed and haughty
 and endowed with means to lure men by ample gifts, just
 as a person by his talents captures and employs in service
 a wild elephant that roams at large by himself, swollen
 with the pride of personal strength, self-willed and haughty
 and endowed with means to lure bees by ample ichoral
 exudation

27

Exeunt omnes

END OF ACT I

called

THE SIGNET FOUND

Act II

RĀKSHASA'S PLOTS

There enters a snake-charmer

SNAKE CHARMER—

Those who are ever mindful of preserving the secrecy of spells, know the application of antivenereal herbs, and accurately mark the magic ring deal with snakes just as those who are ever mindful of preserving the secrecy of political schemes, know the science of internal polity and accurately mark the zone of friendly, hostile and neutral princes, deal with kings 1.

Looking up—What do you say, Sir? You ask me who I am Sir, I am a snake-charmer by name Jīnavisha. What say you further? You would have snake-sports. Well, Sir, what is your occupation? You are an officer of the king's household. Then it is, indeed, snakes, Sir that you deal with. For, an officer of the king's household flushed with success as also an elephant-driver beside himself with liquor and a snake-charmer ill-acquainted with spells and antivenereal herbs, these three persons alike perish. What! No sooner spoken to than gone. *Looking up again*. What do you say, Sir? You ask me what there is in the wicker-boxes. There are snakes that give me a living. What say you further? You wish to see snake-sports (lit snakes). This is not a place for it, Sir, pardon me. If you have a curiosity for snake-sport, come I shall exhibit it in the house yonder. What do you say? It is the residence of the mighty Minister Rākshasa. People like us have no access there. Then you may go your way, Sir! My vocation blesses me, giving access to me there. Oh! He goes away.

To himself How strange is this! When I look at Chandragupta guided by the counsels of Chānakya, I feel the attempts of Rākshasa to be all but abortive, and when I turn my gaze to Malayaketu guided by the counsels of Rākshasa, I regard Chandragupta to be all but dispossessed of the throne. For,

The sovereignty of the Maurya King appears unshakable to me, secured by the cords of the talents of Kautilya. At the same time I see it on the point of being wrested from him by Rākshasa with the arms of statesmanly tactics 2

So in this contest of the two talented eminent Ministers the Goddess of Sovereignty seems to be in a state of suspense

In this land the timorous Goddess now going over to one of the warring Prime Ministers and now leaving him in uncertainty is, methinks, sorely distressed, as is a timorous she-elephant in a big forest now going over to one of the two warring wild elephants and now leaving him in uncertainty 3

Now I shall go and see His Excellency Rākshasa

He goes and waits at the door. Then enters Rākshasa, sitting in a thoughtful mood with an attendant in waiting

Rākshasa, with a sigh—Alas! How sad it is!

Wakeful by day and by night, with a mind wholly and restlessly cogitating on state-affairs I have thought out this *design*, but there is no canvas (lit well) to draw it on now that the big family of the Nandas, like that of the Yādavas has been destroyed by cruel Fate—of the Nandas, who, like the Yādavas, had quelled their enemies by virtue (lit by the operation) of their valour and statecraft 4

No, no, I should not say so—

I closely and intently apply myself (lit my mind) to politics, accepting the servitude of a stranger, not forgetting my (debt of) loyalty not losing myself in the enjoyment of sensuous pleasures not fearing the loss of my life, nor seeking personal greatness in order that my Sovereign even after his translation to the other world, might have the satisfaction to see his enemy done to death 5

Looking up in the air Goddess of Sovereignty, You have no appreciation of merit, none at all. Otherwise,

Why, should you, O Fickle One, have attached yourself to that mimical Mauryan brat, forsaking King Nanda, the delight of all, and not perished with him, as does the streak of ichoral exudation with a scented elephant? Tell me. 6

And, O, Ignoble One—

Are kings born of illustrious families, all dead (lit consigned to funeral pyres) on earth, that you chose the base born and wicked Maurya for your husband? Perhaps the mind (lit sense) of women which is by nature as unsteady as the tip of the blossoms of the Kāśa plant, is averse to the recognition of man's merits 7

So I shall slay the very person to whom, O Wanton One you have attached yourself, and annihilate your lust *Reflecting* Accordingly I have, in the first place, taken the right step of leaving my family in the house of my bosom-friend Chandanadāsa when I quitted the town (Pātalīputra) For, the adherents of King Nanda, there who co-operate with us in this cause, will not be remiss in their endeavours, owing to the assurance that I am not indifferent in the matter of the attack on Pātalīputra I have also stationed Śakatadāsa with ample funds to keep the assassins, poisoners, and other secret agents employed in the murder of Chandragupta well-affected to our cause and to seduce the malcontents on the enemy's side there I have, moreover, employed Jivasiddhi and other friends to gather information about the enemy every instant and to break up their alliance To be brief—

I shall very soon pierce with the dart of my intellect the vitals of him by whom, as by a tiger's cub, brought up tenderly, perished king Nanda so lovingly unto his children, and with him his whole family provided intolerant Fate protects him not serving as a coat of Mail 8

Then enters the Chamberlain of Malayaketu

CHAMBERLAIN—Old age has extinguished *passion* and gradually implanted *piety* in me, just as the policy of Chānākya has smashed king Nanda and established Chandragupta in Pātalīputra It is growing in strength as is the Maurya king Nevertheless *avarice* tries persistently (lit long) to uproot (lit conquer) *piety*, just as Rākshasa tries to uproot Chandragupta, since service offers facility (lit opportunity) but does not succeed 9

Advancing further Here is the Minister Rākshasa *Making up to him* Prosperity to you

RĀKSHASA—Venerable Jājali! I bow to you Priyamvadaka, Place a mat here for the worthy officer

PRIAMVADAKA—Here it is Pray, take the seat, Worthy Sir! 1

CHAMBERLAIN, *taking his seat* —His Majesty Prince Malayaketu says courteously to the Minister “ My heart is grieved that the Noble One has been abjuring personal decoration befitting his (high) position since a long time. The memory of the excellent qualities of the (late) Nanda is difficult to be obliterated. Still it behoves the Noble One to grant my request, *exhibiting an ornament—* and put on this ornament which I take off from my person and send to him.

RĀKSHASA—Venerable Jājali ! Tell His Majesty respectfully in my name that the memory of the good qualities of my late master has already been obliterated by (the impress) partiality for His Majesty's excellent qualities on my mind. But—

As long as the enemies are not destroyed to a man and the golden throne of His Majesty who is the best of men on earth, is not set up in the Sugānga palace, I will not wear the slightest ornament on these limbs of mine that have abjectly suffered humiliation at the hands of the foes. 10

CHAMBERLAIN—Under the Minister's lead His Majesty perceives every thing within easy reach. Do, therefore accede to the Prince's request which is the first of its kind.

RĀKSHASA—Venerable Sir ! Your word is as much unavoidable as the Prince's. So I have but to conform to His Majesty's order.

CHAMBERLAIN, *decorating Rākshasa with the ornament*—God bless you. I depart.

RĀKSHASA—I bow to you, Venerable Jājali !

Exit Chamberlain.

RĀKSHASA—Priyamvadaka, see if there be any one at the door wanting to see me.

PRIAMVADAKA—I obey. *Proceeding to the door and noticing the snake-charmer*—Well, Sir, who are you ?

SNAKE-CHARMER—Good man ! I am a snake-charmer. I wish to exhibit snakesports before the Minister.

PRIAMVADAKA—Wait till I inform the Minister. *Returning to Rākshasa*—Please Your Excellency, there is a snake-charmer wishing to exhibit snakesports before the Minister.

RĀKSHASA, *noticing the throbbing of the left eye, to himself*—O ! the inauspicious sight of snakes ! *Aloud* Priyamvadaka, I have no

curiosity to see snakesports So give something to Gratify him and dismiss him

PRIYAMVADAKA—I do as Your Excellency bids me *Making for the snake-charmer* Hallo! His Excellency the Minister favours you not with an interview, but with the fruit of it

SNAKE-CHARMER—Gentle Sir! Respectfully say to the Minister on my behalf that I am not merely a snake-charmer but a Prākṛit poet So if the Minister does not favour me with an interview, His Excellency will be pleased to read this leaflet

PRIYAMVADAKA *taking the leaflet and returning to Rākshasa*—Respected Sir! The snake-charmer there respectfully says that he is not merely a snake-charmer but a Prākṛit poet So if the Minister does not favour him with an interview Your Excellency would be pleased to read this leaflet

RĀKSHASA *takes the leaflet and reads*—

The honey which the bee gives having by its skill sucked completely the flower juice, serves the purpose of others 11

After a moment's reflection to himself Ha! The verse purports to say that there is (come) my spy fetching (lit knowing) news from Kusumapura, (the Flower city) Now my mind has been so much distracted by political schemes (lit work), and there is such a large number of secret agents that I forget but just remember him Verily he must be Virādha Gupta in the guise of a snake-charmer *Aloud* Priyamvadaka, show him in He is a great poet I should hear his elegant verses

PRIYAMVADAKA—I obey *Returning to the snake-charmer*—Come in, good Sir!

SNAKE-CHARMER, *advancing and looking intently to himself*—Here is His Excellency Rākshasa—

Apprehensive of his activities, the Goddess of Sovereignty looking about (timorously) with her creeper-like left arm thrown loosely around the neck of the Maurya and with her right arm, dropping down on the lap as often as set perforce on his shoulder, does not yet repose her right breast on the chest of Chandragupta in a way to press hard the nipple in the contact of a close embrace 12

Approaching—Victory to Your Excellency

RĀKSHASA, *seeing him*—O Virādha— ! *Checking himself midway mindful of something* Priyamvadaka, I will have snake-spots now So the attendants may retire You too may go about your work

PRIYAMVADAKA—I do as Your Excellency bids me

Exit Priyamvadaka with attendants

RĀKSHASA—Dear Virādha Gupta ! Take this seat

VIRADHAGUPTA—I do as you direct me *He sits down*

RĀKSHASA *eying him closely, with a sigh*—Alas ! That this should be the plight of my (late) Master's dependants

VIRĀDHAGUPTA—Away with the lament Your Excellency is to restore us ere long to our former grandeur (lit position)

RĀKSHASA—Now give me a detailed account, friend, of Kusumapura

VIRĀDHAGUPTA —Please Your Excellency, the story of Kusumapura is long Where shall I begin ?

RĀKSHASA—My friend ! I wish to hear the achievements of the assassins, poisoners, and other secret agents of mine, beginning with the entry of Chandragupta in the palace of Nanda

VIRĀDHAGUPTA—Here do I narrate them The forces of Chandragupta and Parvateśvara, composed of Śakas Yavanas, Kirātas, Kāmbojas, Pārasīkas Bāhīkas and others led by the counsels of Chānakya, looking like seas with waters in commotion, at the time of universal destruction, invest Kusumapura on all sides

RĀKSHASA, *At once drawing his sword*—Ah ! who on earth dare invest Kusumapura, while I am alive Virādha Gupta

Let Archers briskly protect the wall all round in the direction of the earthwork, let elephants, strong enough to break the array of hostile elephants be stationed at the gates, and let those who wish to have a hit at the feeble forces of the enemy, and are desirous of fame sally forth being at one with me fearless of death

13

VIRĀDHAGUPTA—Your Excellency would spare this outburst of passion It is the past that I am describing

RĀKSHASA, *with a sigh*—Oh ! It is the past ! I thought it was the (living) present *Dropping down the sword with tears in his eyes.*

Lord Sarvārthasiddhi ! Rākshasa (still) remembers the great favor of Your Majesty and it makes him sad

In your (heated) imagination through your high regard sent orders you multiplied Rākshasa a thousand-fold as it were and through your high regard sent orders upon orders in battle to me who was then in the city, commanding me in these words ' Let Rākshasa hasten to the spot which this body of elephants, black like rain-clouds, is attacking Let Rākshasa repel the charge of this troop of horses rushing like tides (lit bounding like rolling waters) I et Rākshasa make a short work of that corps of foot soldiers

14

VIRĀDHAGUPTA—His Majesty Sarvārthasiddhi perceived it He could not bear to see the citizens undergoing the severe hardship of the siege day after day Under the circumstances he repaired to the underground passage and retired to the penance forest for the sake of the citizens In the absence of His Majesty, your forces grew slack in enterprise, you, thereupon left the city by the underground passage for the purpose of restoring the Nanda power, having (previously) ascertained (the faith of) the citizens from such daring deeds as obstructing the proclamation of Chandragupta's victory Thereafter poor Parvatika met his death at the hands of the poison-maid retained by you to kill Chandragupta

RĀKSHASA—See the wonder, friend !

The dangerous (lit powerful) poison-maid claiming a single victim, that I had kept to slay Chandragupta, reaching Parvateśvara simply killed him whom wicked Vishnugupta wanted to kill just as the dangerous magic missile Śakti, claiming a single victim, that Karna had kept to slay Arjuna, reaching Ghatotkacha simply killed him whom Krishna wanted to kill to his very great delight

15

VIRĀDHAGUPTA—It was a freak of Fate What could the Minister do ?

RĀKSHASA—Proceed

VIRĀDHAGUPTA—Frightened away by the murder of his father, Prince Malayaketu fled (for his life) Then Vairodhaka, brother to Parvateśvara, was lulled into confident security (by Chānakya) And Chandragupta's entry in the palace of Nanda was publicly notified Chānakya (on the day of the entry) summoned all the carpenters residing in Kusumapura and thus addressed them

' There is to be the entry of Chandragupta in the palace of Nanda to-day as appointed by astrologers. You will, therefore, decorate the royal mansion commencing with the main entrance. Then the carpenters respectfully said that anticipating the entry of His Majesty Chandragupta in the palace of Nanda, carpenter Dāruvarman had already furnished the main entrance with magnificent (lit. special) decorations such as, the golden arch and the like so that the interior only remained to be decorated for them. Then the fellow Chānākya bestowed a long eulogium on Dāruvarman's wisdom, expressing gratification at his having decorated the Royal mansion without being told, and added that he would have his reward for it before long.

RĀKSHASA, *with concern*—But, speak not of the gratification of the fellow Chānākya. Owing to excessive loyal zeal or stupid blundering, Dāruvarman must have aroused strong suspicion in his mind so that his attempt (on the life of Chandragupta) I fear must have failed or miscarried.

VIRĀDHAGUPTA—Then at the auspicious moment in the middle of the night that cursed Chānākya placed Vairodhaka, the brother of Parvateśvara, on the same throne with Chandragupta and divided the empire between them.

RĀKSHASA—What do you say? Did he, in truth, give to Vairodhaka, the brother of Parvateśvara, half the empire as promised previously by him?

VIRĀDHAGUPTA—Yes, he did.

RĀKSHASA, *to himself*—Surely, that very cunning fellow Chānākya, must have made this public demonstration to wipe away the infamy of (lit. caused by) the murder of Parvateśvara having in view some secret way of murdering the poor fellow. *Aloud* Well, what then?

VIRĀDHAGUPTA—After the performance of the coronation ceremony, Vairodhaka wrapped his person in a silken robe (of state) wrought all over with strings of pearls, put on a jewelled crown which at the same time encased and adorned his hair and decked his broad chest with garlands of sweet smelling flowers worn cross-wise. So his features were not recognisable even by those who knew him intimately. He mounted agreeably to the orders of wicked Chānākya, the female elephant Chandralekhā, that Chan-

dragupta used to ride, and accompanied by the princes that followed in the train of Chandragupta he got to the entrance of the palace of Nanda. Then the carpenter Dāruvarman your secret agent, taking Vairodhaka for Chandragupta continued to drop down on him the arch of mechanical contrivance. At that moment the Mauryan attendant Princes reined in their steeds outside the palace. Now, Barbaraka, the driver of Chandralakkhā another secret agent of yours seized with his hand the golden staff hanging by a golden chain with a desire to draw the knife that was inside the staff.

RĀKSHASA, *to himself*—The effort of both was equally misdirected. VIRĀDHAGUPTA—So the female elephant apprehending a blow below the hip (of her right foreleg) all of a sudden changed her gait. Then the arch of mechanical contrivance dropped by Dāruvarman counting on the previous (forward) motion fell wide of the mark and crushed to death Barbaraka before he could reach Virodhaka, mistaken for Chandragupta with the drawn knife in his hand (lit with which his hand was busy). At that instant Dāruvarman who had been erewhile sitting on the lofty stage supporting the arch expecting certain death for dropping down the arch of mechanical contrivance killed poor Vairodhaka mounted on the female elephant there and then with the iron bolt that had formed the key of the mechanism (of the arch).

RĀKSHASA—Pitiful two undesirable things have happened. Vairodhaka and Barbaraka are killed, as fate would have it and Chandragupta is unharmed. Well, what became of the carpenter Dāruvarman?

VIRĀDHAGUPTA—He was stoned to death by the pedestrian Vanguard of Vairodhaka.

RĀKSHASA, *with tears in his eyes*—Alas! I have lost my loving friend Dāruvarman! Well, what did that physician of ours, Abhayadatta do?

VIRĀDHAGUPTA—He did all (to completeness).

RĀKSHASA *joyfully*—Well, then is Chandragupta killed?

VIRĀDHAGUPTA—No, Minister! He is not killed as Fate would have it.

RĀKSHASA, *sadly*—Why do you then say that he did all (to completeness)?

VIRĀDHAGUPTA—He prepared a draught for Chandragupta which was mixed with a pulverised drug causing secret death. Chānākya examined it, and found that it changed colour in the golden bowl. So he said to Chandragupta — Vrishala ! there is poison in the draught don't you drink it '.

RĀKSHASA—Surely, the fellow is very shrewd, well, what became of the physician ?

VIRĀDHAGUPTA—He was made to drink that draught, so he died.
RĀKSHASA, *sadly*—Alas ! an erudite Doctor of medicine is lost (lit is dead) Well then, how did Pramodaka—the officer of the sleeping palace—fare ?

VIRĀDHAGUPTA—He shared the fate of others.

RĀKSHASA, *sadly*—How so

VIRĀDHAGUPTA—The fool lived extravagantly (lit at great expense) with the large sum of money which you gave him and when questioned as to how he came by so much wealth, he made contradictory statements, whereupon Chānākya put him to death by torture.

RĀKSHASA, *sadly*—How sad here, too, Fate has thwarted us. Well, what is the news of Bībhatsaka and his associates employed by us to murder Chandragupta in bed, who dwelt in the interior of the wall of the sleeping mansion, having got in there by the underground passage ?

VIRĀDHAGUPTA—It is terrible.

RĀKSHASA, *with a feeling of uneasiness*—Could it be that their presence there was discovered ?

VIRĀDHAGUPTA—So it was, prior to the entry of Chandragupta, wicked Chānākya visited the sleeping mansion which he no sooner entered than, as he closely inspected it, observed a line of ants issuing from a hole in the wall with particles of boiled rice. Hence, he concluded that there were men hidden inside the sleeping mansion, and he ordered it to be set fire to. When it was on fire Bībhatsaka and his associates blinded by smoke, could not find the passage door which they had previously secured (from within) and so they all perished in the flames.

RĀKSHASA, *with tears in his eyes*—Behold the good luck, Friend, of wicked Chandragupta.

The poison-maid whom I secretly employed to kill him by (the perversity of) Fate, caused the death of Parvataka who was to claim half the kingdom, and those whom I engaged to kill with deadly weapons and poisons have themselves been killed with them My schemes do but bring manifold good unto that Maurya himself 16

VIRĀDHAGUPTA—Nevertheless look here, Your Excellency, what is undertaken, can, by no means, be given up

The vulgar do not, indeed undertake a thing for fear of obstacles the middling undertake a thing and give it up debarred by ripediments but noble persons do not give up what they undertake though again and again obstructed by difficulties 17

RĀKSHASA—Certainly, what is undertaken cannot be given up You see it with your own eyes Now go on with your account

VIRĀDHAGUPTA—Since then Chānakya grew a thousand-fold more vigilant in the matter of the safety of Chandragupta and ferreting out that such a thing must be the doing of such a person, he punished your trusted friends residing in Kusumapura (one after another)

RĀKSHASA *in anxious suspense*—And who were the persons that were punished

VIRĀDHAGUPTA—To begin with, the Buddha monk Jīvasiddhu was banished with disgrace from the capital

RĀKSHASA, *to himself*—So far as he is concerned, it is bearable Banishment is not painful to one without a family or property *Aloud* On what charge, friend, was he banished?

VIRĀDHAGUPTA—On the charge that he murdered Parvateśvara with the poison-maid retained by you

RĀKSHASA, *to himself*—Kautilya, you deserve much praise for your policy—

who sow but single seed and reap many fruits Thus you have removed the stain on your character, cast it on us and got rid of the claimant of half the kingdom 19

Aloud—Proceed further

VIRĀDHAGUPTA—Then Śakatadāsa was ordered to be impaled on the charge that he had employed Dāruvarman and others to murder Chandragupta It was proclaimed throughout the town

RĀKSHASA, *with tears in his eyes*—Ah! Friend Śakatadāsa, you did not deserve such a (sad) death But, no, you died in your

master's cause and are not to be deplored. It is we that cling to life even after the destruction of the Nandas, whose case is to be deplored.

VIRĀDHAGUPTA—Don't say so. It is the Master's cause and none but that cause which you strive to serve here.

RĀKSHASA—Friend—

Clinging to the love of life and not this cause, indeed, we *ungratefully* do not follow our sovereign gone to the other world.

20

VIRĀDHAGUPTA—Pardon me, Your Excellency. It is not so as you say.

(Clinging to this cause indeed and not to the love of life you *gratefully* do not follow our sovereign gone to the other world.)

21

RĀKSHASA—Speak, O Friend! I am prepared to hear of another such disaster to a friend.

VIRĀDHAGUPTA—Perceiving this Chandanadāsa had your family (safely) removed.

RĀKSHASA—It was improper. For he did what was hostile to the wicked fellow Chānakya.

VIRĀDHAGUPTA—Is it not still more improper to play false to a friend?

RĀKSHASA—Well proceed with the account.

VIRĀDHAGUPTA—He was pressed to deliver your family which he did not do. Then the fellow Chānakya flew into rage and—

RĀKSHASA, *with alarm*—put him to death. Is it so?

VIRĀDHAGUPTA—No, no. He ordered his property to be seized, put him in chains and sent him to prison with his wife and son.

RĀKSHASA—Then why do you say with (an air of) gratification that he had my family safely removed? You had rather say that I, in person, am just in chains with my son and wife.

PRIYAMVADAKA, *putting aside the curtain and entering abruptly*—Victory to Your Excellency, there is Śakatadāsa at the door.

RĀKSHASA—Is it really so?

PRIYAMVADAKA—The attendants of Your Excellency do not know (what it is) to tell a lie.

RĀKSHASA—Friend Virādhagupta, how is this?

VIRĀDHAGUPTA—There is Fate that safe-guards a person.

RĀKSHASA—Priyamvadaka, if it is so, usher him in this very moment and bring me comfort Why do you delay ?

PRIAMVADAKA—I do as Your Excellency bids me

Exit Priyamvadaka

Then enters Śakatadāsa followed by Siddhārthaka

ŚAKATADĀSA, to himself—

I saw the stake of impalement firmly planted in the soil, as I did the Maurya accented with bent head (lit wore) the garland of a felon to be executed which smote my consciousness as I did his rule (lit sovereignty) and heard the music of the drums of execution terribly grating on the ear, as I did the overthrow of the sovereign Still my heart did not break hardened me-thinks by the (three) previous strokes of misfortune 22

With joy on seeing Rākshasa Here is Minister Rākshasa—

upholding the cause of king Nanda with undying devotion even after his death he stands at the highest mark (of eminence) among the faithful on earth 23

Making up to him—Victory to the Minister

RĀKSHASA *with joy on seeing him*—Friend Śakatadāsa, by good luck I see you that had been in the clutches of Kautilya, do therefore embrace me

Śakatadāsa embraces him

RĀKSHASA, *after a long embrace*—sit you down here

ŚAKATADĀSA—I do *He sits down*

RĀKSHASA—I friend Śakatadāsa who is the author of this joy to my heart ?

ŚAKATADĀSA, *pointing to Siddhārthaka*—This dear friend Siddhārthaka, he it was that rescued me from the place of execution putting to flight the executioners

RĀKSHASA, *with joy*—Gentle Siddhārthaka, this is admittedly inadequate to the good you have done Do, however, accept it. *So saying he takes off the ornament on his person and presents it to Siddhārthaka.*

SIDDHĀRTAKA, *taking it and falling down at his feet*—Please Your Excellency, I am a new-comer, so I have no acquaintance here

with whom I may deposit this gift of the Minister and feel secure I, therefore wish to keep it in the Minister's treasury (in a casket) stamped with this signet ring I shall take it when I want it

RĀKSHASA—All right There is no objection Śakatadāsa, do as he says

ŚAKATADĀSA—As the Minister commands *Aside to Rākshasa on seeing the signet ring* The ring has the Minister's name engraved

RĀKSHASA, *observing it to himself*—Too true It is the very ring that my Brāhmana wife took off my finger (lit hand) to comfort her (to soothe her anxiety) How did it reach this man's hand? *Aloud* Gentle Siddhārthaka! Whence did you get this ring?

SIDDHĀRTHAKA—Please Your Excellency—there is a moneyed man lapidary Chandanadāsa by name in Kusumapura It lay at the entrance of his house I found it there

RĀKSHASA—That is likely

SIDDHĀRTHAKA—What is likely there, Your Excellency?

RĀKSHASA—(I mean) The find of such an article lying at the entrance of the mansions of very rich persons

ŚAKATADĀSA—Dear Siddhārthaka! It is the Minister's signet ring His Excellency will reward you with money much in excess of what it is worth hand it over

SIDDHĀRTHAKA—Noble friend! I esteem it a favour that His Excellency should accept this ring *He hands over the ring*

RĀKSHASA—Dear Śakatadāsa! You may make use of this very ring in matters official

ŚAKATADĀSA—As the Minister commands

SIDDHĀRTHAKA—Please Your Excellency, I have a request to make

RĀKSHASA—Speak out, good man, unreservedly

SIDDHĀRTHAKA—Your Excellency will surely perceive that I can not return to Pātaliputra, having given offence to the fellow Chānakya I, therefore, crave to be taken up in your service

RĀKSHASA—Good man! It is gratifying to me, we hesitated to invite you to do so only because we did not know your mind (lit intention) You may enter our service

SIDDHĀRTHAKA—I am thankful for the favour

RĀKSHASA—Dear Śakatadāsa! Give rest and refreshment to Siddhārthaka

ŚAKATADĀSA—I do as you bid me forthwith

Exit Śakatadāsa with Siddhārthaka

RĀKSHASA—Dear Virādhagupta! Finish your account Do the members of the body politic bear our tactics of causing disunion

VIRĀDHAGUPTA—Oh yes, they do Surely it is well known

RĀKSHASA—What is well known, Friend!

VIRĀDHAGUPTA—That Chandragupta is angry with Chānakya at the escape of Malayaketu And Chānakya elated with success, adds to his displeasure by the repeated contravention of his orders This I say from personal knowledge

RĀKSHASA *delighted to hear it*—Dear Virādhagupta! Go back to Kusumapura in this very guise of a snake-charmer There I have a friend named Stanakalaśa living in the guise of a bard You shall tell him in my name that whenever Chānakya acts contrary to the orders of Chandragupta, he shall incite the latter with inflammatory verses and communicate the result very secretly by the mouth of Karabhaka

VIRĀDHAGUPTA—I obey Your Excellency's orders

Exit Virādhagupta

PRIYAMVADAKA *entering*—Victory to Your Excellency Śakatadāsa respectfully states that these three ornaments of superior quality are for sale Your Excellency will examine them

RĀKSHASA *to himself, examining them*—these are ornaments of very great value *Aloud* Good man! Tell Śakatadāsa to satisfy the seller and buy them

PRIYAMVADAKA—I obey

[Exit

RĀKSHASA—I too, must depute Karabhaka to Kusumapura *Rising from his seat* I wish Chandragupta part friendship with the wicked fellow Chānakya Nay, I need have no misgiving

Having imposed his mandate on all chieftains, the Maurya is growing imperious (lit fiery), and deeming that it is his

support that has made the Maurya a king Chānakya is filled with arrogance One has acquired a kingdom and gained his object The other has crossed the ocean of his vow The very consciousness of the ends achieved joined to the failings (noticed), shall certainly make them break fellowship (lit friendship) **24**

Exit Rākshasa

END OF ACT II

called

RĀKSHASA'S PLOTS

ACT III

FEIGNED QUARREL

There enters the Chamberlain of Chandragupta

CHAMBERLAIN—O Passion of Desire ! You perceived sensuous objects such as (the beauty of) form and others by the eye and other organs of sense and profited thereby All these are important to discharge their functions of cognizing the objects And the organs of action obedient to you (lit your commands), are greatly losing (active) vigour Thus has old age asserted itself (lit, planted its foot) on you for certain In vain, do you pine (for gratification) 1

Moving onwards and looking upwards in the air O you servants attached to the Sugānga Palace ! His Majesty Chandragupta of auspicious name commands that the Palace precincts be filled with decorations For, His Majesty wishes to enjoy the sight of Kusumapura celebrating the Kaumudī Festival *Looking upwards in the air again* What do you say to me ? The Kaumudī Festival is countermanded Is His Majesty not aware of it indeed ? Ill-fated fellows that you are ! What means this talk that will cost you your life

Let the beauty of gay *Chavaris* shining like a collection of the rays of the full Moon quickly and usually hang about the columns having the sweet fragrance of incense and decked with garlands and let the earth, that is, as it were drooping under the load of the imperial throne to be borne incessantly be instantaneously refreshed by the sprinkling of sandal scented water and the strewing of flowers 2

Looking upwards in the air again What do you say to me ? You carry out the commands of His Majesty thus very instant Be quick, good fellows ! His Majesty Chandragupta is coming up there

This high spirited Prince endeavouring to bear up in early youth the heavy yoke of the empire (lit earth) that his veteran sire Nanda like a draught animal (lit an ox trained to bear the yoke) bore for a long time with strong limbs without flinching along rugged paths neither stumbles nor smarts (lit feels pain) though in the stage of a bull that is being broken 3

Voice behind the stage —This way, Your Majesty

Then enter the King and a Female Door-Keeper

KING, to himself—To govern a kingdom is indeed full (lit a big source) of discomfort to a conscientious ruler (lit a king mindful of discharging the duties of a ruler) For—

The protector of the people has to forego his own gratification in gratifying others as the epithet of the guardian of the earth, void of its proper connotation is a misnomer (lit inappropriate, unjustified) If, then, he prefers the gratification of others to his own, he is, also, a drudge, and how can one that is a drudge of others have a taste of personal gratification 4

Moreover it is really difficult even for good rulers to please Lady Sovereignty

She hate the stern, forsakes the gentle for fear of outrage, dislikes the illiterate loves not the profoundly learned, feels shy of the brave and flouts the cowardly Like a much-courted courtesan Lady Sovereignty is hard to serve 5

There is, besides, the injunction of the Reverend Preceptor that I must pick a feigned quarrel with him and rule independently for some time I have agreed with much reluctance to do it which is something like sin I am, however, always independent with the instructions of the Reverend Preceptor (to boot) to enlighten me (lit. my mind) at all times For—

As long as the disciple does the right thing here he never receives a check It is only when he strays from the (right) path in delusion that the Preceptor acts as a curb, we are averse to all sorts of independence beyond this 6

Aloud Venerable Vaiṣṇarī! Show us the way to the Sugānga palace

HAMBERLAIN—This way your Majesty *Making up to the palace* Here is the Sugānga palace ascend gently My Lord

KING, *acting the ascent and looking at the quarters*—How lovely do the quarters look invested with the beauties of the autumnal season !

Silvered (lit whitened) with white cloud-lets, overspread with flocks of sweet singing swans and crowded with bright asterisms grouped beautifully the ten quarters gently (lit slowly) stretch (lit flow) far away into the heavens now by night like so many rivers silvered with sand banks overspread with flocks of sweet singing swans and crowded with bright night-lotuses grouped beautifully

c

7

Moreover—

The autumn has, as it were brought prosperity to all having caused the waters of rivers, that had been transgressors to keep within proper limits having imparted lowliness to the (stiff) paddy stalks on their being laden with the weather of (rice) grains and having cured peacocks of the bane of excessive pride

8

Again—Like a consummate and clever messenger of love leads the river Goddess Gangā any how to the proper course and takes her to Mr Ocean Lord She who previously looked black and was pining away because her husband professed love to many, now looks sweet (lit pleased)

9

Surveying the city How now ? There is no celebration of Kaumudī Festival in the city Venerable Vahīnari ! Was the order to celebrate the Kaumudī Festival proclaimed in our name or not ?

CHAMBERLAIN—It was My Lord

KING—Well then is it that the people did not obey our order ?

CHAMBERLAIN, *stopping his ears*—God forbid the profanity No-where on earth has Your Majesty's authority been opposed How could it then be opposed in the Metropolis (lit by citizens) ?

KING—Then how is that the Kaumudī Festival is not yet celebrated

Courtezans attended by companions of pleasure, well-versed in gallant talk do not adorn the thoroughfares, moving with a gentle pace owing to the imposition of the weight of the heavy (lit bulky) hind parts, and opulent eminent citizens, accompanied by their wives do not celebrate the much-loved Festi-

val, vying with one another, without misgivings in their
magnificence 10

CHAMBERLAIN—My Lord It is that

KING—What is that ?

CHAMBERLAIN—It is that

KING—Speak out in plain terms

CHAMBERLAIN—The Kaumudī Festival is conteramanded

KING, *angrily*—Zounds ! Who did it ?

CHAMBERLAIN—I cannot say further, My Lord

KING—Can it be that Revered Chānakya deprived spectators of
this exceedingly lovely spectacle ?

CHAMBERLAIN—Who else, My Lord, that loves life, would set at
naught Your Majesty's authority ?

KING—Śonottarā, I want to sit (here)

FEMALE DOOR-KEEPER—Here is the seat of State My Lord ! Be
pleased to sit there

KING, *taking his seat*—Venerable Vaihinari, I want Revered Chā-
nakya

CHAMBERLAIN—As Your Majesty commands *Exit*

*Then enters Chānakya seated on a mat in his own house in a
thoughtful and angry mood*

CHĀNAKYA—What ! Wicked Rākshasa strives to rival me (in poli-
tical schemes) ?

Resolved that he would wrest the Sovereignty from Chandra-
gupta, the Maurya, just as I, Kautilya resenting wrong done
to me (lit wronged) like a serpent, left the city, and, having
slain Nanda placed the Vrīshala Maurya on the throne, he
tries to surpass my superior wisdom 11

Fixing his gaze in the air—I say, Rākshasa, desist from this vain
endeavour.

The King in the present case (lit this our) is not haughty
Nanda, who had his affairs managed by Ministers, it is Chan-
dragupta You, too, are not Chānakya The only thing com-
mon in the enterprise running parallel to mine is enmity to
the king, the principal member of the body politic 12

But I should not much bother myself (lit my mind) about it That son of Parvataka there, I will remember is surrounded by men in my pay who have gained an entrance into (the chambers of) his heart and Siddhārthaka and other secret agents are all intent on the execution of their mission Now by picking up a sham quarrel with Chandragupta the Maurya, I shall bring about a rupture between the enemy Malavaketu and antagonistic Rākshasa who in his own estimation holds himself a master of the tactics of causing rupture 13

CHAMBERLAIN, *entering*—Woe to service!

One has to stand in awe of the king his ministers his favourites and other companions of pleasure in the king's household that are in his good graces Lowering the dignity of a man that meanly toils for food with euphemistic phrases and upmost eyes, service is rightly regarded by the wise as a canine mode of living 14

Proceeding further and reaching the house Here is the dwelling place of Revered Chānakya Let me in *Entering it and looking about* I wonder at the possessions of the Minister of the king of kings

Here is a piece of stone to pound cowdung cakes here lies a heap of Kuśa-grass brought by pupils and the tenement there with its mouldering walls appears to bend down at the (lower) end of the roof under the load of those sacrificial sticks which are being dried (in the sun) 15

To him His Majesty Chandragupta is simply *Vrshala* and rightly enough For—

It is wholly the (powerful) influence of the passion of desire subject to which even those persons who never tell a lie, talk glibly and ever unwearied, belaud meanly the king for virtues which he does not possess Otherwise, the king is as much an object of disregard as a straw to those who are free from desire 16

Seeing Chānakya with a feeling of awe Here is Revered Chānakya— Getting hold of the (whole) world, he has established the reign of Chandragupta there, having brought about the end of the reign of Nanda simultaneously thus surpassing the sun's splendour by his as the former has the hold of half (lit not whole) the globe at a time and establishes there the reign of cold and heat alternately 17

Bowing with bent knees Victory to the Revered Preceptor

CHĀNAKYA—What brings you into our presence, Vaihīraṇi ?

CHAMBERLAIN—Revered Sir ! His Majesty Chandragupta whose feet are dyed red by the rubies (lit gems) in the diadems of princes hastening to pay homage, bows down his head to the Revered Preceptor, and respectfully states that he wishes you should see him provided the visit causes no interruption in your work

CHĀNAKYA—The Vrīshala wishes that I should see him ! How is that ? Can it be that the countermanding of the Kaumudī Festival by me has reached his ears ?

CHAMBERLAIN—It has, indeed Revered Sir

CHĀNAKYA,—*flying into rage*—Ah ! who told him that ?

CHAMBERLAIN *shaking with fear*—I beg your pardon, Revered Sir His Majesty Chandragupta ascended the Sugāṅga Palace and from it he noticed in person that the Kaumudī Festival was not celebrated in the city

CHĀNAKYA—I see, it was you who then stirred up his feelings and roused his wrath against me How can it be otherwise ?

Mute with fear the Chamberlain looks down

CHĀNAKYA—Ah ! what spite do the officers of the king's household bear unto Chānakya ? Well, where is the Vrīshala ?

CHAMBERLAIN—His Majesty was in the Sugāṅga Palace when he sent me into the Revered Preceptor's presence

CHĀNAKYA, *getting up*—Then show me the way to the Sugāṅga Palace

CHAMBERLAIN—Come this way, Revered Sir !

They go to the Sugāṅga Palace

CHAMBERLAIN—Here is the Sugāṅga Palace Ascend it gently, Revered Sir

CHĀNAKYA, *acting the ascent and seeing Chandragupta*—Oh ! the Vrīshala is gracing (lit sitting on) the throne Bravo !

The throne is rid of the defaulting Nandas It is occupied by the Vrīshala, the best of kings As is the throne, so is the throned king The three good results give me a triple gratification

18

Making up to Chandragupta Victory to the Vrīshala.

KING, *rising from the throne*—Here does Chandragupta throw himself at the Revered Preceptor's feet

CHĀNAKYA, *Raising him up by the hand*—Arise my son !

May the interstices of the toes of your feet be ever filled with the lustre of the crust-jewels of hundreds of princes ceaselessly pouring in and throwing themselves at your feet with a tremour of fear from the Himālaya mountain (in the north) cooled by the showers of the sprays of the Heavenly River tumbling over rocks (down) to the shore of the southern ocean lit up with the gleam of pearls shining with varying brilliancy 19

KING—I enjoy it already by the favour of the Revered Preceptor Please take your seat, Revered Sir

They take their appropriate seats

CHĀNAKYA—*Vrīshala* ! Why did you send for us ?

KING—To bless me by your sight, Revered Sir

CHĀNAKYA, *with a smile*—Have done with this courtesy Never do kings send for officers without a (weighty) reason (demanding their immediate attendance)

KING—What good does the Revered Preceptor see in countermanding the Kaumudī Festival ?

CHĀNAKYA, *with a smile*—To take us to task—for that you sent for us

KING—No, no to prefer that request (I sent for you)

CHĀNAKYA—If it be so, the disciple should certainly bow to the will of the (worthy) preceptor who deserves to be requested

KING—So it is no doubt as to that But the Revered Preceptor does nothing without any reason

CHĀNAKYA—*Vrīshala* ! You judge aright Chānakya does nothing without any reason even in sleep (which he sleeps with one eye open)

KING—Hence a desire to know (let hear) the reason makes me speak

CHĀNAKYA—*Vrīshala* ! Authors of works on Politics speak of three forms of government in this world, that conducted by (let dependent on) the king i e , *autocratic*, that conducted by the minister i e , *ministerial* and that conducted by them both i e , *joint* Of these

yours is the *ministerial* government What have you to do with inquiring into the reason of a thing? It is we who mind it
The king is offended He turns away his face Meanwhile two bards behind the stage recite verses

FIRST BARD—

May the person of Śiva (ever) ward off your trouble!— that person of superb beauty which makes the sky all white with (its) ashes, silvers over the gray skin of the elephant giant with the rays of the Moon (or the head), wears a snowy wreath of (human) skulls and beams bright on account of the god's loud laugh, resembling thereby Śarad (autumn) that makes the sky all white with the splendour of Kāśu flowers, silvers over the gray clouds with the rays of the Moon, wears a snowy wreath of Kumuda flowers and shines bright on account of Rājahansa birds 20

Moreover—

May the eyes, looking somewhat obliquely of Vishnu, who with the yawning and stretching of his limb thinks of leaving the broad couch formed of the body of Śesha with the round of his hoods for pillows, ever protect you—those eyes of Vishnu which are dim on account of recent opening, which for a moment turn away from the light of jewel-lamps, which are slow in their (visual) functions which are moist with drops of water and which are very red in consequence of the (recent) cessation of sleep 21

SECOND BARD— Just as kings of beasts that are made the storehouses as it were of the autocratic sense by the creator, do not brook the breaking of their jaw-bone on any account being endowed with a high sense of their dignity having vanquished by their might high spirited elephants leading herds of wild elephants, so too eminent kings of men that are made the storehouses, as it were, of the autocratic sense by the creator do not brook the infringement of their order, being endowed with a high sense of their dignity, having vanquished by their might haughty chiefs commanding bodies of war elephants 22

MOREOVER—

It is not the wearing (lit use) of ornaments etc which makes a ruler He alone is said to be a ruler who like you, has his commands set at naught by none 23

CHĀNAKYA *to himself*—The first (recital), directly panegyricizing the the gods Śiva and Vishnu refers indirectly to the autumn that has set in. But the second what is it? I cannot make it out. *After a moment's reflection* Ah! I see. It is the inachination of Rākshasa. Wicked Rākshasa! You are detected. For Kautilya is wide awake.

KING—Venerable Vaihīnari! Let a thousand gold-pieces be given to (each of) these two bards.

CHAMBERLAIN— I obey My Lord *He sets off*

CHĀNAKYA—Stop Vaihīnari! You are not to go.
The Chamberlain trembling looks at the king

CHĀNAKYA—Vrīshala! What means spending wrongly such a large sum?

KING—Since the Revered Preceptor thus puts restraint on me in all things autocracy is bondage and no autocracy.

CHĀNAKYA—These evils befall on those kings who neglect their duties. If you cannot put up with them mind your duties.

KING—Here do we mind our duties.

CHĀNAKYA—Right glad we are at it.

KING—In that case we want to know the reason why the Kaumudī Festival countermanded?

CHĀNAKYA—I also want to know the reason why the Kaumudī Festival needs be celebrated?

KING—The prime reason is to enforce obedience to my command.

CHĀNAKYA—And my prime reason for countermanding the Kaumudī Festival is to withhold obedience to your command. For

The fact that this command of yours which is received with bent heads (lit. is borne on their heads) like a chaplet of nice flowers by hundreds of kings (of all lands) up to the shores of the four oceans skirted by forest dark with the young leaves of *Tamāla* trees with their waters agitated by restlessly moving sea-monsters falls short of me itself proclaims to the world that in your person sovereignty is graced by humility. 24

I shall also give you another reason if you want it.

KING—Let us have it.

CHĀNAKYA—Śonottarā! Tell the penman Achala in my name to give you the list of Bhadrabhāṭa and his comrades that have, in,

disaffection, fled hence and entered the service of Malavaketu
 FEMALE-DOOR-KEEPER—I obey *Going out and returning with the list* Here it is, Revered Sir!

CHĀNAKYA, *taking it*—Vrishala! Hear me

KING—I am listening

CHĀNAKYA, *reading the list*—A list enumerating the high officials, Bhadrabhata and other champions of His Majesty Chandragupta of auspicious name in the (later) war that have in disaffection, fled hence and entered the service of Malavaketu Bhadrabhata, the superintendent of war elephants, Purudatta, the superintendent of war-horses Dingarāta, the nephew of the high chamberlain Chandrabhānu, Balagupta, a relation of his Majesty's, Rājasena, the attendant of His Majesty's person when he was a young Prince Bhāgurāyanā, the younger brother of General Simhabala Rohitāksha, a scion of the Mālava clan, and Vijaya varman, the head of the Kshatriya corps

KING—Well, I must know the causes of their disaffection

CHĀNAKYA—Listen to me Vrishala! of these Bhadrabhata and Purudatta, superintendents of elephants and horses, these two were addicted to wine, woman and sylvan sport They were negligent in their supervision (of the corps) of elephants and horses On that account I removed them from their office, and merely allowed them their annuities So they left us and entered the service of Malayaketu each in his respective capacity The next two Dingarāta and Balagupta, these were blinded (lit overpowered) by excessive greed They deemed the annuities conferred on them by you to be insufficient So they left us and entered the service of Malayaketu expecting to get more from him As to Rājasena, your attendant, when you were a young Prince, he feared that the great wealth consisting of elephants horses and immense treasure which he had suddenly come by through your favour, would, as suddenly, be taken away from him So he made off hence and entered the services of Malayaketu As regards Bhāgurāyana, younger brother of General Simhabala, he had been friends with Parvataka, out of the love that he bore to him, he scared away Malayaketu by whispering into his ears that it was I Chānakyā that has murdered his father So when I punished Chandanadāsa and others who were hatching treason, seized with fear on account of his guilt, he fled away and entered the service of Malayaketu Out of gratitude

that he had saved his life, he conferred upon him the office of the Privy Seal. The last two, Rohitāksha and Vijayavarman, they again were filled with overweening pride. They could not bear to see the honour bestowed by you on your kinsmen. So they left us and entered the service of Malayaketu. These were the causes of their disaffection.

KING—If the causes of their disaffection were known, why did not the Revered Preceptor at once take proper measures against them?

CHĀNAKYA—I could not do it, Vrishala!

KING—Did you not do it from inability or for political reason?

CHĀNAKYA—For a political reason of course. How could it be from inability?

KING—Then I want to know the political reason.

CHĀNAKYA—Listen and learn. The measure to be taken against disaffected subjects is two-fold—one of favours, the other of punishments. Now Bhadrabhata and Purudatta were removed from their posts. Favour to them meant their reinstatement. Had they been reinstated in spite of their vices, it would have entirely ruined the corps of elephants and horses that are the main stays of the empire. Dingarāta and Balagupta were beyond measure greedy. They would not be satisfied even if the whole kingdom were given away to them. Rājasūya and Bhāgurāyana suspected us of depriving them of their life and property. How would they have received our favours? Rohitāksha and Vijayavarman were extremely proud. They did not bear to see the honour bestowed on your kinsmen. What favour could be shown to them that would please them? So, the former course was not open to us. As to the latter, that too was out of question. For, if we punish severely our high officials who had been our champions in the late war, on our recent coming into power after the Nandas, we should be viewed with distrust by such of our subjects as belong to the party of the Nandas. All these disaffected officers of ours have been received into (Royal) favour by Malayaketu, son of Parvataka, who filled with rage for the murder of his father, is preparing to attack us with a very large army of Mlechchhas under the guidance of the Rākshasa. This is the time for military activities and not for festivities. What signifies the celebration of Kaumudī Festival when we have to attend to our defence works?

KING—There is much to question in this matter

CHĀNAKYA—Question freely I, too, have much to say in this matter

KING—Why did you connive at the escape of that Malayaketu, the root of all this trouble (lit -evil)

CHĀNAKYA—Not to connive at his escape meant two courses, namely, to arrest and punish him or to give him half the kingdom promised (to his father) Had we arrested and punished him, that would have been giving our sign manual to the deed of ingratitude of having ourselves murdered Parvatāka Had we given him half the kingdom, even that would have been (looked upon as) only wiping away the stain of ingratitude in connection with the murder of Parvatāka For these reasons, we connive at the escape of Malayaketu

KING—This is your defence in this case But what have you to say regarding your connivance of (the escape of) Rākshasa who had been in this very city ?

CHĀNAKYA—As to Rākshasa, he was very much trusted by the partisans of the Nandas on account of his unflinching devotion to their (late) sovereign For, they know him well as they had been long together He had a resourceful brain and a valiant heart He commanded a large following of friends and possessed immense treasure So, I connived at his escape with the conviction that if he remained here, he would certainly create serious disturbance in the capital, but that, if he were allowed to depart he would not be difficult to manage, though he should cause disturbance in the country

KING—Why did you not take (proper) measures against him while he was here ?

CHĀNAKYA—How can it be said that I did not do it ? He was like a barb ranking (lit seated) in the heart That I removed and got rid of by skilful operations

KING—Why did you not seize him by force ?

CHĀNAKYA—Mind you, he is the (redoubtable) Rākshasa If we try to seize him by force, he would himself perish or work havoc in our forces Should this happen, it would be an evil either way Look here,

If pressed hard, that (brave) man should perish (in the fight)
 you would, O Vrishala, lose him Should he on the other hand
 cut down your best warriors, that too would be a hard thing
 indeed For these reasons it behoves us to subdue him by
 (proper) measures as we do a wild elephant 25

KING—We are unable, Revered Sir, to overspeak you But it is
 the Munster Rākshasa, after all, that is in every respect much to
 be commended

CHĀNAKYA—' And not you '—that is the compliment Well
 Vrishala what has he done ?

KING—Listen, that great man—

stayed in the city as long as he liked after it was taken
 causing a lot of trouble to us He forcibly obstructed our
 soldiers in the proclamation of victory and other things
 He has besides by his grand statesmanly schemes confounded
 us (lit our minds) to so great an extent that we mistrust
 our trusted adherents 26

CHĀNAKYA *with a laugh*—Is this all that Rākshasa has done ? I for
 a moment, thought that he dethroned you and made Malayaketu
 the supreme Lord of the earth as I had dethroned Nanda and made
 you supreme

KING—It was another's doing How does the Revered Preceptor
 claim to be its author ?

CHĀNAKYA—O You malicious detractor !

Which other person publicly took the great and terrible vow of
 extirpating the whole race of the enemy loosening the knot
 of hair on the head with fingers bent at the ends on account
 of the burst of high fury and slew the haughty nine Nandas
 that possessed ninety-nine crores of gold coins, like animals of
 sacrifice slaughtered one after another in the sight of
 Rākshasa ! 27

KING—It was the doing of Fate that has been all along terrible to
 the Nandas

CHĀNAKYA—Only the unknowing believe in Fate

KING—The knowing, again, are not boastful

HĀNAKYA, *with raging anger*—Vrishala you mean to scold me
 as you would a servant !

Now my hand again hastens to untie the knot of hair that has been tied up, my foot again moves to enter into another vow, and you overtaken by your doom (lit death) again kindle the fire of my wrath quenched by the destruction of the Nandas 28

KING, *to himself*—Really, the Revered Preceptor is boiling with indignation What to do ?

The lurid glow of his eye, though subdued in consequence of the eye balls being wet with the flow of lustrous tears while the eyelids move tremulously through excitement is, as it were, again ablaze, while the gloom of the knit up eyebrows thickens, and the blow of his foot is borne with difficulty by the earth, shaking terribly, as if put in mind of Rudra exhibiting the sentiment of fury in course of his frantic dance 29

CHĀNAKYA, *resuming his coolness*—Vrishala ! It is no use bandying words If you consider Rākshasa superior to us, let this sword be given to him *He throws down the sword leaves his seat and fixing his gaze in the air, to himself says*—Rākshasa ! This is the height of your genius trying to overreach (lit vanquish) mine

Ah ! all these tactics of disunion that are presently employed by you certainly in the belief that you will thereby easily vanquish the Maurya alienated from me will by this sham quarrel (lit in this way) surely and certainly conspire to your own disunion from Malayaketu 30

Exit Chānakya

KING—Venerable Varhinarī ! Let the subjects be informed that Chandragupta himself will, henceforth, conduct the affairs of state irrespective of Chānakya

CHAMBERLAIN, *to himself*—Oh ! His Majesty calls him Chānakya without the honorific attribute, Alas ! He is removed from office, but it is no fault of His Majesty

When the king acts improperly it is certainly due to (some) fault of the minister An elephant becomes vicious owing to the thoughtlessness of the driver 31

KING—Venerable Brāhmana ! Why are you hesitating ?

CHAMBERLAIN—Not in the least, My Lord, thank God, Your Majesty is asserting Your Majesty

KING, *to himself*—I hope the Revered Preceptor who expects to achieve his object by your being viewed in the light may gain that thereby *Aloud* Venerable Brāhmana ! Make haste

CHAMBERLAIN—I obey my Lord

Exit Chamberlain

KING—*Śonotarā* ! My head is aching on account of this harsh squable Therefore show us the way to the sleeping mansion

FEMALE DOOR-KEEPER—This way My Lord

KING *leaving his seat*—Although I slighted (in appearance) the Revered Preceptor in compliance with his (express) injunctions I feel an inclination as it were to sink into the bowels of the earth (to hide my head with shame) Then how is it that those who in reality act disrespectfully towards their *guru* do not die of shame (lit break their heart with shame) ?

Exeunt Omnis

END OF ACT III

called

FEIGNED QUARREL

ACT IV

RĀKSHASA'S ACTIVITIES

There enters Karabhaka in the guise of a traveller

KARABHAKA—

Who, I wonder, would cross and recross a distance of more than a hundred yojanas, were it not for the pressing mandate of the master to travel without respite? 1

Now I go and see Minister Rākshasa—*moving forward* This is the mansion of the noble Minister Rākshasa *looking about*—which of the door-keepers are here? Say to the noble Minister Rākshasa, that there is Karabhaka come post-haste from Pātali-putra

DOOR-KEEPER, *entering*—Good fellow! Speak slowly The Minister is troubled by headache brought on by sleeplessness due to the cares of state He is still in sleeping chamber Wait a while I shall announce your arrival when I see it opportune

KARABHAKA—My good sir, you may do so

Then enters Rākshasa sitting care-worn in his sleeping chamber

RĀKSHASA—

I have won over completely the malcontents of Chānakya, and yet I pass night after night without a wink of sleep on account of the great concern (that I feel) regarding how this thing here (*i.e.*, the alienation of Chanarāgupta from Chānakya) will come off, as I reflect on the uncertainty of the favours of fate and ponder over the crooked policy of Chānakya 2

And a dramatist or a statesman like us has an experience of this sort of toil At first he ingeniously (lit by his intellect) lays the germs, tiny indeed of what he undertakes Next he looks to their development Afterwards, as these germs attain to the medial stage of growth he causes them to bear very remote fruits hid from the views of others After that he builds up the dubious stage Then he winds up (successfully) the whole thing so spread out 3

DOOR-KEEPER, *making up to Rākshasa*—May victory come

RĀKSHASA—May discomfiture come

DOOR-KEEPER—To the minister

RĀKSHASA —*feeling the left eye throbbing, to himself* — To the wicked fellow Chānakya may victory come ! May discomfiture come to the minister ! —*aloud* Good fellow ! What do you wish to say ?

DOOR-KEEPER—There is Karabhaka come from Pātaliputra who desires to see the Minister

RĀKSHASA—Let him in immediately

DOOR-KEEPER—I do as your Excellency bids me—*making up to Karabhaka* You may see the minister, good fellow ! *Exit*

KARABHAKA, *approaching Rākshasa* —Victory to your Excellency

RĀKSHASA—Sit down, good fellow !

KARABHAKA—I obey —*He sits down on the ground*

RĀKSHASA —*to himself*—There are so many errands that I do not recollect which of them this good fellow here has been employed in by me —*He rakes up his memory*

Then enters a servant with a staff

SERVANT—Move away, good men, clear the road

It is strange you do not know that even a (distant) sight of His Highness (the Prince) who is god Indra on the earth and is the home of all that is good, is forbidden to (lit difficult to obtain by) those not blessed by Fortune, what of close proximity ?

4

Looking up What do you say, good men ? Why do I tell you to clear the road ? Well, His Highness Prince Malayaketu comes this way on his visit to His Excellency Rākshasa who is troubled with a headache So I tell you to clear the road *Exit*

Then enters Malayaketu followed by Bhāgurāyana and the Chamberlain

MALAYAKETU, *to himself with a sigh*—It is ten months to day since our father died, and yet we have not offered even the libation of water to his soul (lit to him) inspite of our boasted valour

This was what I solemnly vowed of yore, that I should offer the libation of water to the deceased after reducing the wives of my enemies to that altered condition which was then brought

on my mothers by grief, a condition in which their jewelled bangles broke to pieces as they beat their breast, their upper garment fell off, their hair got incrustcd with the dust on the ground and the air rang with the pitious and distressful cries of woe ! woe !' 5

So to be brief,

I shall bare up manfully and shall walk in the footsteps of my fore-fathers meeting death on the battlefield, or shall wipe dry the tears from the eyes of my mothers and cause them to flow from (lit transfer them to) the eyes of the wives of the enemies 6

—*aloud* Venerable Jājalī ! I wish to cause agreeable surprise to Minister Rākshasa by a private visit So let the chiefs who attend the state processions be told in my name that they need not follow me

CHAMBERLAIN—I carry out Your Highness's order *Turning back and looking up*—Hark ! Ye chiefs ! His Highness Prince Malayaketu orders that no one should follow him—*observing their movements, with joy* Lo ! The chiefs stop immediately on receiving the Prince's order Look here my Lord !

Some chiefs rein in (lit restrain) their horses that with their long (lit high) necks greatly arched on account of the tightly held sharp-pointed bridles, are as it were, scraping the void in front of them with their hoofs while some stop short with their noble elephants standing motionless with silent bells These chiefs do not overstep the bounds of deference, just as the seas do not overstep the tidal mark 7

MALAYAKETU—Venerable Jājalī ! You may also turn back along with the palanquin-bearers Only Bhāgurāyana should follow me

CHAMBERLAIN—I obey, my lord !

Exit Chamberlain with the palanquin-bearers

MALAYAKETU—Friend Bhāgurāyana ! Bhadrabhata and others coming over to us (lit here) begged me to understand that they sought service under me through my commander-in-chief Śikharasena and not through Minister Rākshasa, as I was the proper person to be served on account of qualities causing men to flock to me, being filled with dislike for Chandragupta who followed the

guidance of his wicked minister I pondered over it long but could not catch the import of their speech

BHĀGURĀYANA—It is my Prince intelligible enough One should seek service under a king that is endowed with kingly qualities and is, withal enterprising This he should do through his friend and well-wisher of the king That is indeed the proper course

MALAYAKETU—But, my friend, Rākshasa is indeed our best friend and well-wisher

BHĀGURĀYANA—Yes it is so Rākshasa bears enmity to Chānakya, not to Chandragupta So it may happen that Chandragupta grown intolerent of Chānakya elated with success may remove him from the minister's post, and that His Excellency Rākshasa may then seek alliance with him out of his love for the Nanda family as he is the scion of that family and out of his regard for his friends In that event they may forfeit your Highness's confidence (in case they entered your service through Minister Rākshasa) This is the import of their speech

MALAYAKETU—They are right Now take us to the residence of Minister Rākshasa

BHĀGURĀYANA—Come this way, my Prince—*Making up to the Ministers residence* Here we are at the Minister's place Get in Your Highness

MALAYAKETU—I am doing it

RĀKSHASA, *to himself*—Ah, I have it—*aloud* Good fellow! Did you see Bard Stanakalaśa in Kusumpura!

KARABHAKA—Yes, Your Excellency, I did

MALAYAKETU, *overhearing it*—Friend Bhāgurāyana! They talk over affairs relating to Kusumpura So we won't goup to the minister We will rather listen (to their conversation)

For, ministers speak in one way in the royal presence for fear of offending imperial instincts, and in another way in unreserved conversation with their own people 8

BHĀGURĀYANA—As Your Highness commands

RĀKSHASA—Has that matter succeeded?

KARABHAKA—By your Excellency's favour it has

MALAYAKETU—What might the affair be, my friend?

BHĀGURĀYANA—It is difficult to say anything definitely at this stage about the affairs of the minister which are too deep to fathom. It behoves the Prince to listen attentively.

RĀKSHASA—I wish to hear all about it.

KARABHAKA—Listen to me, Your Excellency! I was ordered by your Excellency to go to Kusumapura and tell the bard Stanakalaśa in your name that he should incite Chandragupta against Chānākya with inflammatory verses whenever the latter went against the orders of the former.

RĀKSHASA—Go on.

KARABHAKA—I accordingly went to Pātaliputra and communicated Your Excellency's order to the bard Stanakalaśa. At that time Chandragupta, wanting to please the people regarding the destruction of the Nanda family, proclaimed the Kaumudī festival. The citizens warmly welcomed that festival so loved by them—returning after a long time, as they would do the union with a dear relative.

RĀKSHASA—With a sigh. Alas! King Nanda!

What Kaumudī festival could there be without your Majesty, who as the moon (on Earth) among kings, delighted the whole world though there be the (physical) moon to cause the night-lotuses to bloom and Mauryan moon to cause the vulgar to rejoice? 9

KARABHAKA—That festival so pleasing to the people (lit. to the sight of the people) was then, countermanded by cursed Chānākya much against the king's wishes. At that juncture Stanakalaśa recited verses to incite Chandragupta (against Chānākya).

RĀKSHASA—What were they?

KARABHAKA *repeats the verses, Act III 22, 23*

RĀKSHASA *with joy*—Well done, friend Stanakalaśa! The seed of disunion sown at the right time will surely bear fruit. For,

Even an ordinary person would not brook being abruptly crossed in his eager pursuit of (lit. desire for) festive amusement. How then would a king, with imperial instincts (lit. possessing spirit far in excess of the people at large) stand it! 10

MALAYAKETU—Quite true

RĀKSHASA—Well, proceed

KARABHAKA—Chandragupta resented the contravention of his order and in course of the (hot) discussion that ensued, he incidentally praised the superiority of Your Excellency and removed cursed Chānakya from his office

MALAYAKETU—Friend Bhāgurāyana ! The praise of Rakshasa's superiority discloses Chandragupta's leaning to him

BHĀGURĀYANA—My Prince ! It is not the praise of Rākshasa's superiority that does it so much as the removal of the fellow, Chānakya from his office

RĀKSHASA—It is merely the prohibition of the Kaumudī festival that is the cause of Chandragupta's displeasure against Chānakya or any thing else ?

MALAYAKETU—My friend ! Why does he look for any thing else contributing to the displeasure of Chandragupta ?

BHĀGURĀYANA—Chānakya is a man of prudence. He would not rouse the anger of Chandragupta, for a flimsy thing Chandragupta, too, has a sense of gratitude. He would not overstep the bounds of deference to Chānakya merely for this. The breach between Chandragupta and Chānakya, to be permanent, should be completely brought about by a multiform cause. That is the reason why

KARABHAKA—Yes, there is another thing conspiring to rouse the anger of Chandragupta namely, that he connived at the escape of Prince Malayaketu and of Your Excellency

RĀKSHASA, *with joy*—Friend Śakatadāsa ! Now Chandragupta will be completely in my power

ŚAKATADASA—Now will Chandanadāsa be free, Your Excellency meet your son and wife, and Jīvasiddhi end his troubles ?

BHĀGURĀYANA, *to himself*—For sooth the troubles of Jīvasiddhi will end now !

MALAYAKETU—What does he mean, my friend, when he says that Chandragupta will be completely in his power ?

BHĀGURĀYANA—Now that Chandragupta is dissociated from Chānakya, he does not want (lit sees no reason) to set him aside. What else could he mean ?

MALAYAKETU—Here I do it The noble minister too should take his seat

They take their proper seats

MALAYAKETU—Is the headache of the noble minister relieved (lit bearable)?

RĀKSHASA—How can it be relieved so long as your title of Prince is not superseded by that of Emperor?

MALAYAKETU—This will be an easy thing to attain since the noble minister has undertaken to do it Now how long are we to sit idle (lit passive or inactive)? With our forces prepared for the expedition, looking for some weak point of the enemy

RĀKSHASA—Wherefore should you now delay any longer? You may set out on your expedition of conquest

MALAYAKETU—Has the noble minister found any weak point of the enemy?

RĀKSHASA—Yes I have

MALAYAKETU—What is it?

RĀKSHASA—It is no other than the ministerial weak point Chandragupta is alienated from Chānakya

MALAYAKETU—Noble Sir! The ministerial weak point is no weak point

RĀKSHASA—That the ministerial weak point is no weak point may be true of other kings but not of Chandragupta

MALAYAKETU—Noble Minister! It is not so The falling of Chānakya only caused ill-feeling among the subjects of Chandragupta Since he is removed, those who loved Chandragupta before will now love him the more

RĀKSHASA—No, not so There are two classes of subjects other who championed Chandragupta and those devotedly attached to the Nanda family Now the fallings of Chānakya evoke the ill-feeling of those who championed Chandragupta, not of those devotedly attached to the Nanda family As to these they are affected by ill-feeling and anger against Chandragupta, since he has ungratefully extirpated the family of Nanda that is the family of his father Not finding a worthy master they follow Chandragupta Now they have in you an invader whose power to extirpate the foe is admitted on all hands So they will soon forsake

him and come over to your worthy self Here you have my own instance

MALAYAKETU—Noble Sir ! Is the ministerial weak point only the one reason of attacking Chandragupta, or is there any other also ?

RĀKSHASA—Of what account are many others ? This is the most important

MALAYAKETU—How is it the most important, Noble Minister ? Will not now Chandragupta be able to take proper steps (against our projected invasion) in person appointing another person to the minister's post ?

RĀKSHASA—Oh yes, he will not be able to do it It is possible in the case of kings favouring autocratic government But wicked Chandragupta has been all along favouring ministerial government So how would he be able to take proper steps in person ?

For he is, so to say, blind having no experience of mundane things.

Just as a very young baby depending on the mother's breast (for nourishment), is not able to live (by itself) for a moment if weaned from the mother's breast, in the same way an unexperienced ignorant king depending on the minister (for counsel), is not able to act (independently) for a moment if dissociated from the minister

13

MALAYAKETU, *to himself*—Fortunately I am not one favouring ministerial government—*Aloud* Even if it be so, he who attacks his enemy disabled by the ministerial weak point along with many other reasons to commence operations, is certain of success

RĀKSHASA—Your Highness may rest assured of success For

Your Highness, superior to all in prowess, leads the expedition The city of Pātaliputra is attached to Nanda Chānakya is estranged (lit has turned away) from Chandragupta on account of his being dismissed from office The Maurya is a king of yesterday (lit a new king) And you have myself—a *little confused at the reference to himself*—to do the office of a guide pointing merely the way In the present circumstances it is only the want of a word of command from you (lit your wish), my Prince, that stands in the way of accomplishment of our object

14

MALAYAKETU—If the Noble Minister thinks it the right time for the expedition, why should we sit idle ?

Let my lordly elephants which are Śona (red) in reality on account of redlead applied to their person which have a very high stature, which pour down ichoral exudations which have dark bodies, which roar very loudly and tear up bank with their tusks, scatter in a hundred directions the river which is Śona in name only which has high banks which drops water, which has trees on its sides dark with foliage, the ripples of which murmur and the banks of which, undermined by the current, are being torn up by it 15

Further,—

Let the trains of my elephants uttering deep roaring sounds and pouring down sprays mingled with ichoral exudations in torrents, close round the city of Pālaliputra, just as rows of clouds uttering deep peals of the thunder and pouring down water, do the Mountain Vindhya 16

Exit Malayaketu with Bhāgurāvāna

RĀKSHASA—Who waits there ?

PRIYAMVADAKA, *entering*—Command me, Your Excellency !

RĀKSHASA—Priyamvadaka ! Which of the astrologers is there at hand (lit at the door) ?

PRIYAMVADAKA—Kshapanaka

RĀKSHASA *regarding his sight inauspicious*—What ? A Ksharaka (of loathsome appearance) ?

PRIYAMVADAKA—Jīvasiddhi

RĀKSHASA—Oh, he is of irrepulsive appearance Send him to me

PRIYAMVADAKA—I obey, your Excellency *Exit*

KSHAPANAKA, *entering*—

Follow the precept of Arhats who are the physicians that cure persons of the malady of delusion, prescribing what is bitter only in the beginning but beneficial in the end 17

Making up to Rākshasa May the Reverend One secure salvation !
 RĀKSHASA—Holy man ! Find us the day to set out on our expedition

KSHAPANAKA *after reflecting a while* —Reverend Sir, I have done it The full moon day is auspicious in all respects from noon downwards The lunar mansion also is southerly to you marching from north to south Moreover,

The zodiacal sign presided by Budha (Mercury) occupies the horizon at the time of the march, there being the imminent setting of Sūra (the sun), the rising of Chandra (the moon) in full splendour and the sudden rising and setting of Ketu 18

RĀKSHASA—Holy man ! The lunar day itself is objectionable

KSHAPANAKA—Reverend Sir ! The merit of a lunar day is unitary of a lunar mansion fourfold and of the moon hundredfold Such is the pronouncement of the science of Astrology So

The appointed time of the contact of the Zodiacal sign having the planet Buddha (Mercury) to preside, is an auspicious time Avoid (only) the inauspicious period taken up by the Bhadrākara Proceeding with the influence of Chandra (The moon) in your favour, you will be vastly benefited 19

RĀKSHASA—Holy man ! Let us see if other astrologers agree

KSHAPANAKA—The Reverend Minister may do it I will go

RĀKSHASA—How so ? Are you angry with me, Holy Man !

KSHAPANAKA—It is not the Holy Man that is angry with you

RĀKSHASA—Who else then ?

KSHAPANAKA—It is the worshipful deity ruling over the destinies of men that is angry For you put faith in aliens for taking your own people *Exit*

RĀKSHASA—Priyamvadaka ! What is the time ?

PRIYAMVADAKA, *entering* —The sun is about to sink

RĀKSHASA, *rising from his seat*—Really the worshipful sun is about to sink For,

The trees of the garden that, in the form of the shadows of their foliage, suffused with a deep flush quickly turned to the Sun, getting close as the latter rose high above the mountain of Sunrise, now turn away from him as his orb sinks behind (lit is tossed on) the mountain of Sunset When the Master loses his greatness, servants attending on him generally leave him 20

Exeunt Omnis

END OF ACT IV
called
RĀKSHASA'S ACTIVITIES

ACT V

TRICKSY DOCUMENT

There enters Siddhārthaka taking with him a sealed letter and casket of jewelry

SIDDHĀRTHAKA—Good Heavens !

The creeper of the policy of Chānakya that is being watered with the water of the stream of intellect by means of water-pots of (favourable) time and place, is about to bear precious fruit in the shape of the realization of the object 1

For that purpose I take this letter which revered Chānakya had previously got written (by Śakatadāsa) and stamped with the signet ring of minister Rākshasa as also this casket of jewelry stamped with the very same ring I pretend to go to Pātali-putra So I set out *Going a few steps and seeing a Kshapanaka—* So ! There comes a Kshapanaka I will bide his coming

KSHAPANAKA, *entering—*

We bow to *arhats* who, with profundity of wisdom, attain to *nirvāna* in this world by paths of superlative excellency 2

SIDDHĀRTHAKA—Holy man ! I bow to you

KSHAPANAKA—Reverent brother ! May you secure salvation *Observing him closely—* Reverent brother ! I see you are starting on a journey

SIDDHĀRTHAKA—How do you know it—holy man ?

KSHAPANAKA—What is there to know ? This message here that urges you on, proclaims it

SIDDHĀRTHAKA—Your Holiness knows aright I am going to another place So, tell me, holy man, what sort of a day this is

KSHAPANAKA, *with a laugh—* How now ! Reverent brother you get yourself shaved and then seek to know the lunar mansion !

SIDDHĀRTHAKA—Holy man ! What harm is there, late though it be now (lit even now) ? Tell me If it is favourable, I shall go, otherwise turn back

KSHAPANAKA—Reverent brother ! Now-a-days you cannot leave the camp of Malayāketu even if the day be favourable

SIDDHĀRTHAKA—How is this ? Holy man ! Tell me

KSHAPANAKA—Listen to me, reverent brother ! Formerly the egress and ingress here were unchecked But now since Kusumepura is near, no one that has not the passport is allowed to leave or enter the camp So if you have a passport from Bhāgurāyana you may safely go, otherwise stay, in order that you may not be taken to the state tribunal with your hands and feet in chains by officers on guard

SIDDHĀRTHAKA—Does not your Holiness know that I am Siddhārthaka ? I am an attendant of His Excellency Rākshasa Who has the power to stop me even though I go without the passport ?

KSHAPANAKA—Reverent brother ! You may be an attendant of a Rākshasa or a Piśācha But there is no way for you to get out, if you have not a passport

SIDDHĀRTHAKA—Bear with me holy man and bless my undertaking

KSHAPANAKA—Go, reverent brother I bless your undertaking Now I must beg a passport of Bhāgurāyana

Exeunt Omnis

HERE ENDS THE INTERLUDE

There enters Bhāgurāyana accompanied by an attendant

BHĀGURĀYANA, *to himself*—How strangely changeful is the policy of revered Chānakya !

I wonder at the ways of a statesman that are myriad-shaped like the ways of Fate Accordingly as it suits the purpose these ways at times are such as can just be comprehended, at times they are too intricate to follow at times they are displayed in all their magnitude and at times they shrink to a vanishing point at times their very clue is lost and at times they present their goal in all its vastness

Aloud BhāsuraKa ! The Prince wishes that I should be near him So have me a seat here in this pavilion of public audience

ATTENDANT—Here it is You may sit down, Sir !

BHĀGURĀYANA, *taking his seat*—You should bring to me whoever wants to see me for a passport

ATTENDANT—I shall do as your honour commands me *Exit*

BHĀGURĀYANA—How painfully hard it is to have to deceive Prince Malayaketu that loves me so dearly ! But—

Why should one who is a servant of another think of right or wrong, being accustomed to do the behests of the possessor of vast treasures, now that he is past the stage of reflection having sold himself (lit his person) to him through greed of transient gains unmindful of the gentility of birth, of the sense of decency and of his own good name and self respect ?

Then enters Malayaketu attended by a female door-keeper

MALAYAKETU, *to himself*—Perplexed by many misgivings my mind does not come to any conclusion regarding Rākshasa

Will he, in consequence of devotion deeply rooted in the Nanda family by reason of his affection for the family, make peace with clever Maurya who is a scion of that family now that he has discharged Chānakya from service ? Or will he keep his word, having a regard for our continued devotion to him ? Thus my mind is in a perpetual whirl (of doubt), as if mounted on a potter's wheel

Aloud Vijayā ! Where is Bhāgurāyana ?

DOOR-KEEPER—Here he is, my lord ! He provides passports to those who have to go out of the camp

MALAYAKETU—Stand there motionless, Vijayā, till I cover h' eyes with my hands while he looks the other way

DOOR-KEEPER—I obey, my lord !

ATTENDANT, *entering*—Sir ! A Kshapanaka wants to see you for a passport

BHĀGURĀYANA—Let him come in

ATTENDANT—I do as you bid me, sir !

Exit.

KSHAPANAKA, *entering*—Reverend sir ! May you attain salvation

BHĀGURĀYANA *to himself*—Oh ! It is Jīvasiddhi, the friend of Rākshasa *Aloud* Holy man ! You are going on some business of Rākshasa I believe

KSHAPANAKA, *stopping his ears*—I deprecate the sinful thought (of being connected with Rākshasa) I would hie me where I hear not the name of Rākshasa

BHĀGURĀYANA—You seem to be very cross with your friend How has Rākshasa holy man, wronged you ?

KSHAPANAKA—Reverend sir ! Rākshasa has in no way wronged me Unfortunate wretch that I am I wrong myself

BHĀGURĀYANA—Holy man ! You rouse my curiosity

MALAYAKETU, *to himself*—And mine also

BHĀGURĀYANA—I long to hear (what you mean by it)

MALAYAKETU, *to himself*—I do the same

KSHAPANAKA—Why should you care to hear it ?

BHĀGURĀYANA—If it be a secret let it go

KSHAPANAKA—A secret—it is not

BHĀGURĀYANA—If it is no secret do tell it

KSHAPANAKA—Reverend Sir ! It is no secret But I won't tell it to you

BHĀGURĀYANA—Then I won't give a passport to you

KSHAPANAKA *to himself*—He seeks to know it It is therefore, proper that I tell it to him *Aloud* Since I cannot help it I tell it to you Hear me, Reverend Sir ! When I formerly lived in Pātaliputra, I made friends with Rākshasa as my ill-luck would have it Meanwhile Rākshasa secretly employed the poison-maid and killed His Majesty Parvateśvara

MALAYAKETU, *with a sigh to himself*—Alas ! What do I hear ? Father done to death by Rākshasa not by Chānākya ?

KSHAPANAKA—Then taking me to be the murderer because I happened to be a friend of Rākshasa, cursed Chānākya banished me from the capital with disgrace Now too, Rākshasa, clever in all sorts of political games, proposes to do something which would banish me from the world of the living

BHĀGURĀYANA—The foul deed was committed, not by Rākshasa but by cursed Chānākya, who was unwilling to give him half the kingdom promised to him This is what we have heard

KSHAPANAKA *stopping his ears*—May Lord Buddha absolve us of sin ! Even the name of the poison-maid had not come to the ears of Chānakya

BHĀGURĀYANA—Here have your passport holy man ! Come along make the same statement before the Prince

MALAYAKETU *pushing forward with tears*—

Friend I heard the statement regarding the enemy that his friend made It splits the ears and redoubles as it were, the distress caused by the murder of my father, even at this distance of time

6

KSHAPANAKA, *to himself*—Oh ! cursed Malayaketu heard it (all) My mission is achieved

Exit

MALAYAKETU *fixing his gaze in the air*—Rākshasa ! This is very improper

You murdered my father who confided in you and entrusted everything to you, secure at heart in the belief that you were his friend and with his fall there was the fall of tears from the eyes of his relatives Rākshasa nominally, you are Rākshasa even really !

7

BHĀGURĀYANA *to himself*—There is the (express) order of Revered Chānakya to save (by all means) the life of Rākshasa I shall manage it in this way *Aloud* I request Your Highness not to give way to passion Please, sit down I wish respectfully to say something to Your Highness

MALAYAKETU, *taking his seat*—What do you wish to say to me friend ?

BHĀGURĀYANA—Please Your Highness ! The distinction of friends, foes, and neutrals in the case of persons that have to do with politics, depends upon political motives, and not on personal inclinations as is the case with ordinary people Now at that time His Majesty Parvateśvara of auspicious name, was politically the sole obstacle in the way of Rākshasa wishing to restore Sarvārthasiddhi for he was stronger than Chandragupta The great adversary of Rākshasa, therefore was king Parvateśvara On that account he acted towards His Majesty in this way Under the circumstances I do not see anything like enormous guilt in this deed Look here, Prince !

Causing friends to be classed as foes, and foes as friends, in consonance with political motives, Polity endows a person

with new birth as it were, in which the memory of relations
of the previous birth is wiped away 8

So you should not reprove Rākshasa for this but should keep him
well-disposed till you get possession of the empire of Nanda After
that the Prince is at liberty to retain or to dismiss him

MALAYAKETU—I agree with you, friend ! You are right For the
execution of the Minister will cause (much) unrest among the other
members of the body-politic, and eventually our success may be
jeopardised

ATTENDANT *entering*—Victory to Your Highness *Turning to*
Bhāgurāyana Sir ! The captain of the guards begs to state that
a man leaving the camp without the passport is arrested by him
He carries a letter with him Your Honour will therefore examine
him

BHĀGURĀYANA—Bring him in good fellow !

ATTENDANT—I obey you, sir !

Exit

Then comes Siddhārthaka in fetters with the attendant following
him

SIDDHĀRTHAKA *to himself*—I bow to the Spirit of Fidelity that
is the (fostering) parent of persons of our class, turning away
one's gaze (lit face) from the merits and demerits of a
mission 9

ATTENDANT *making up to Bhāgurāyana*—Here is the man, sir !

BHĀGURĀYANA *looking at him*—Good fellow ! Is he a newcomer
or a retainer of some one here ?

SIDDHĀRTHAKA—Sir ! I am an attendant of His Excellency
Rākshasa

BHĀGURĀYANA—How is it then that you leave the camp without a
passport ?

SIDDHĀRTHAKA—I am required to use dispatch owing to the ur-
gency of the mission

BHĀGURĀYANA—What urgency of mission could there be that
would force one to ignore a royal order ?

MALAYAKETU—Friend Bhāgurāyana ! Bring the letter

BHĀGURĀYANA *taking the letter from his hand*—Here is the letter
Noticing the seal The seal there reads Rākshasa

MALAYAKETU—Preserve the scroll unroll the scroll and show it
to me

Bhāgurāyana does so and shows the letter to the Prince

MALAYAKETU—Reads 'Hail' A certain person from a certain place begs to state to a certain high personage in a certain place as under By ridding himself of the correspondent's enemy the truthful one has proved his truthful character True to his pledge he has next (lit now) to gratify the friends of the correspondent that have from the first entered into an alliance with them, by granting to them the stipulated reward of the alliance Won over to that extent, they will render real service to the pledger by destroying his enemy whom they are serving Of them some want the elephants of his enemy, and his treasure Others want his land The truthful one is not a man to forget it However the correspondent reminds him of it He further acknowledges the receipt of the three ornaments sent to him by the noble one The addressee will be pleased to accept the trifling present that the correspondent sends as a ceremonial accompaniment to the letter The trusted carrier Siddhārthaka will supply to him the oral clue Whose letter is this, Bhāgurāyana †

BHĀGURĀYANA—Good fellow Siddhārthaka ! whose letter is this ?

SIDDHĀRTHAKA—Sir ! I do not know

BHĀGURĀYANA—How so ? Knave ! You carry the letter and do not know whose it is ? Never mind all other things Who is to have oral clue from you ?

SIDDHĀRTHAKA, *shaking with fear* —You Sir,

BHĀGURĀYANA—Are we to have it ? What do you mean ?

SIDDHĀRTHAKA—You, sir, have arrested me—I do not know what to say

BHĀGURĀYANA, *angrily* —You will know it presently BHĀSURAKA † Take him away and thrash him (severely) till he confesses

ATTENDANT—I do as you bid me sir !—*Going out with him and re-entering* Sir ! While I was thrashing the fellow, this box with a seal dropped down from under his armpit

BHĀGURĀYANA, *looking at it* —The seal on this too reads *Rākshasa*

MALAYAKETU—It must be the ceremonial accompaniment to the letter Preserve this seal too, open the box and show it to me

Bhāgurāyana opens the box and shows it to the Prince

MALAYAKETU, *looking at it*—Ah! This is the very ornament that I took off from my person and sent to Rākshasa! It is clear The addressee must be Chandragupta

BHĀGURĀYANA—All doubt will be cleared up presently Good fellow! Thrash him again

ATTENDANT—I do as you bid me, sir!—*Going out and returning with Siddhārthaka* Being thrashed (severely) the fellow says he will tell it to His Highness in person

MALAYAKETU—So be it

SIDDHĀRTHAKA *falling at the feet of the Prince*—I pray Your Highness will graciously give me an assurance of safety

MALAYAKETU—One who is not a free agent is safe indeed So go on—good fellow!

SIDDHĀRTHAKA—Your Highness will deign to listen to me His Excellency Rākshasa gave me this letter and sent me to Chandragupta

MALAYAKETU—I now want to learn the oral clue

SIDDHĀRTHAKA—Please Your Highness! The Minister told me that the oral message was to be as follows Chutrarvarman, king of Kulūta Simhanāda, king of the Malayas Pushkarāksha, king of Kāsmīra Sindhushena, king of Sindhudeśa and Meghāksha, king of the Persians, these five chiefs who are my dear friends, have been the first to enter into alliance with us Of them the first three chiefs wish to have the territories of Malayaketu and the other two his elephants and treasure So Your Majesty has to give them what has been pledged to them just as gave me much gratification by the dismissal of Chānakya

MALAYAKETU, *to himself*—What is this? Chutrarvarman and the other four are plotting against me? It must be so They are supremely attached to Rākshasa, and this accounts for it Aloud Vijayā! I want Minister Rākshasa

DOOR-KEEPER—As Your Highness commands *Exit*

Then enters Rākshasa, sitting in his own tent in a thoughtful mood, with an attendant

RĀKSHASA, *to himself*—To tell the truth, my mind is not cleared of misgivings, as our forces contain several deserters of Chandragupta For—

The army that is of proved efficiency with regard to the object to be achieved, is strengthened by reinforcements (of friends, woodmen etc) and is free from hostile element, and at the same time is favourably inclined to the cause brings victory but the leader who depends on an army which is of untried efficiency, colludes both with the friendly and the unfriendly and is adversely disposed to the cause suffers defeat just as the middle term of a syllogism that is of known affirmation with regard to the major term, is strengthened by the Agreement of similar cases and is free from the Disagreement of dissimilar cases and at the same time is agreeable to the minor term, brings victory but the disputant who depends on a major term that is of unknown affirmation with regard to the major term, colludes both with similar and dissimilar cases and at the time is not agreeable to the minor term, suffers defeat

10

But I need not have misgivings For the deserters which our forces contain are those that have been previously seduced *Aloud*. Priyamvadaka! Let the chiefs that follow the Prince be informed in my name that they should proceed *en route* in the proposed order, now that they are drawing nearer and nearer to Kusumapura every day

Khasa and Śabara chiefs should march in the van in military array after me Yavana chiefs should be careful to keep to the centre along with Gāndhāra chiefs Valiant Śaka chiefs accompanied by Hūna chiefs should be in the rear And the remaining group of chiefs, namely, the king of Kulūta etc should post themselves about the person of Prince Malayaketu in the line of march

11

PRIYAMVADAKA—I obey Your Excellency!

Exit

DOOR-KEEPER, *entering*—Victory to Your Excellency His Highness wants you

RĀKSHASA—Good woman! Wait a while What ho! Who is there?

ATTENDANT, *entering*—Command me, Your Excellency.

RĀKSHASA—Good fellow ! Tell Śakatadāsa it is improper to go into the presence of the Prince undecked, as His Highness has decorated us So he should give one of the three ornaments that have been bought

ATTENDANT—I OBEY Your Excellency—*going and re-entering with an ornament* Please Your Excellency ! Here is the ornament

RĀKSHASA, *putting it on and getting up*—good woman ! Lead the way to royal quarters

DOOR-KEEPER—Follow me Your Excellency

RĀKSHASA *to himself*—A post of power is a fruitful source of apprehension even to an innocent servant

In the first place the fear of the master possesses him Then the fear of his personal attendants acts on his mind Besides thus the position of those that have risen high excites the malice of the evil-minded The mind of the elevated apprehends a commensurate fall

12

DOOR-KEEPER, *proceeding some distance*—There is His Highness, Your Excellency ! Go into the royal presence, Sir !

RĀKSHASA, *observing the Prince*—Aye, here he is

Fixing his eye with all its parts motionless on the fore part of foot and yet not observing the toes on account of vacancy¹ he supports with (the palm of) his hand his moon-like face bent down as it were under the weight of heavy cares (lit duties)

13

Making up to him Victory to Your Highness

MALAYAKETU—Noble Minister, I bow to you Please take this seat

Rākshasa does so

MALAYAKETU—We are sorry, Noble Sir, that we see you so late,

RĀKSHASA—The affair of fixing the order of march lays me open to Your Highness's rebuke

MALAYAKETU—Noble Minister I wish to know how you fix the order of march

RĀKSHASA—Please Your Highness These are the directions to the chiefs that follow Your Highness. *He repeats the passage*
¹ *Rākshasa and Śakara chiefs etc given before (V, II).*

MALAYAKETU, *to himself*—Ah ! Those very chiefs that are ready to serve Chandragupta by murdering me are to be about my person !—*Aloud* Noble Sir !—Is there any one that is going to or coming from Kusumapura

RĀKSHASA—Please Your Highness ! The need for emissaries gone and returned is now over Ourselves are to go there in a few days

MALAYAKETU, *to himself*—We know it—*Aloud* If it is as you say, why is this fellow sent there by the Noble Minister with a letter

RĀKSHASA *looking at him*—Oh ! It is Siddhārthaka

SIDDHĀRTHAKA—I beg to say, being beaten severely—*Here he breaks off and looks down*

MALAYAKETU—Bhāgurāyana ! He will not tell it in the presence of his master either through fear or shame So you will yourself tell it to the Noble Minister

BHĀGURĀYANA—I obey Your Highness Minister ! The fellow says that you sent him to Chandragupta with a letter and its oral clue

RĀKSHASA—Gentle Siddhārthaka ! Is this true ?

SIDDHĀRTHAKA, *with a feeling of shame*—Yes, being beaten severely, I said so

RĀKSHASA—It is untrue What will a man not say, being beaten ?

MALAYAKETU—Friend Bhāgurāyana ! Show him the letter He will hear the oral clue from his servant

BHĀGURĀYANA—Here, Minister, is the letter

RĀKSHASA, *going over it mentally*—It is the enemy's fabrication, Your Highness

MALAYAKETU—Here is this ornament sent by the Noble Minister as a ceremonial accompaniment to the letter So how can it be the enemy's fabrication ?

RĀKSHASA, *observing closely the ornament*—Please your Highness, this is not a ceremonial accompaniment, It is the ornament sent to me by Your Highness I gave it as present to Siddhārthaka for a highly gratifying performance of his

BHĀGURĀYANA—Such a costly ornament, and that, too, a gracious gift of the Prince, given away to such a fellow ? (*Is it possible ?*)

MALAYAKETU—The Noble Minister writes therein that Siddhārthaka will also give the oral clue

RĀKSHASA—How can there be any oral clue? The letter itself I disown

MALAYAKETU—Whose seal is this then?

RĀKSHASA—Cunning fabricators (of letters) can fabricate the seal as well

BHĀGURĀYANA—Please Your Highness the Minister is right in what he says Well, good fellow! Who wrote this letter?

Siddhārthaka looks helplessly at Rākshasa and keeps silent

BHĀGURĀYANA—Good fellow! Avoid being thrashed again and answer

SIDDHĀRTHAKA—Śakatadāsa wrote it, Sir!

RĀKSHASA—If written by Śakatadāsa it is as good as written by me

MALAYAKETU—Vijayā! I want Śakatadāsa

BHĀGURĀYANA, *to himself*—The secret agents of Revered Chānakya should, by no means propose anything of doubtful consequence Let me do this —*Aloud* Please His Highness! Śakatadāsa will never, in the presence of Minister Rākshasa, admit the writing to be his So let another writing of his be sent for The identity of hand will itself decide the case

MALAYAKETU, *to Vijayā*—Do so

BHĀGURĀYANA—Please Your Highness! Let her also bring the signet ring

MALAYAKETU, *Vijayā*—Bring both

DOOR-KEEPER—As Your Excellency commands me *Going out and re-entering* My Lord! Here is a writing of Śakatadāsa and here is the signet ring

MALAYAKETU, *examining the two*—The characters are identical

RĀKSHASA, *to himself*—Aye the characters are identical

Can it be that Śakatadāsa loving mortal relations and not immortal fame, longed to meet his wife and children, forgetful of his loyalty!

Ah there is no reason to doubt it

This signet ring he wears on his finger This fellow Siddhārthaka is his friend This writing which is an instrument of a (deep laid) plot is certainly his as proved by his other writing Evidently Śakatadāsa longing to meet his dear relations disavowed his love to the Sovereign entered into a league with the enemies clever in the art of causing disunion and did this vile thing 15

MALAYAKETU, *looking at Rākshasa*—Noble Minister ! You say in your letter that you acknowledge receipt of the three ornaments sent to you by the Noble One Is this one of them—*Examining closely to himself* It is an ornament that my father formerly used to wear ?—*aloud* Noble Minister ! How did you get this ornament ?

RĀKSHASA—I got it by purchase

MALAYAKETU—Vijayā ! Do you recognize this ornament ?

DOOR-KEEPER, *examining closely and heaving a sigh*—How should I fail to recognize it ? His Majesty Parvateśvara of auspicious name used to wear it please Your Highness

MALAYAKETU, *heaving a sigh*—Alas ! Father !

You who were the ornament of our family wore these ornaments befitting you (lit your person) that were so fond of ornaments Decked with these you looked like autumnal evening twilight set with stars, your face shining like the moon 16

RĀKSHASA, *to himself*—Did he say Parvateśvara used to wear them formerly ? It appears ~~these~~ these very ornaments were sold to us by that trader who must have been employed by Chānakya

MALAYAKETU—Noble Minister ! How is it possible to get by purchase ornaments which were formerly worn by my father, and afterwards fell into the hands of Chandragupta ? Nay, it is possible—

Bargaining for higher gain, Chandragupta sold them to you, and you ruthlessly offered us as the price 17

RĀKSHASA, *to himself*—How circumstantially laid is the charge ? It will not do to deny the letter, for there is my seal to it.

And how will any one believe that Śakatadāsa broke faith with me ? Then again who will ever think it possible that the Maurya king sold the ornaments for money ? The only proper answer therefore in the present case would be to plead guilty

MALAYAKETU—I ask the Noble Minister— 18

RĀKSHASA—Ask him who is noble Prince ! We are noble no more

MALAYAKETU—

The Maurya is the son of your (former) master, to whom you have to tender extreme subservience and I am the son of your friend who tenders extreme subservience to you He is to be obeyed by you and I obey you He will give you what it pleases him to give and I receive at your hands what it pleases you to give The post of Minister under him will be but dignified servitude and under me it is honoured autocracy What greater interest then have you at heart, that induces you to be so base ? 19

RĀKSHASA—Prince that is it The words of accusation themselves give the finding *He ' repeats the Maurya is the son etc substituting the first personal pronoun for the second and vice versa*

MALAYAKETU *pointing to the letter and the casket of jewelry*—Whose doing is this then ?

RĀKSHASA, *with a sigh*—It is the doing of Fate

It slew the revered king Nanda our wise, noble, and appreciative master that excellent judge of character in whose estimation (lit affectionate regard) we were not removed from princes royal (lit sons) notwithstanding that we held the contemptible position of a servant This too, is the inscrutable doing of that wicked Fate frustrating human efforts 20

MALAYAKETU, *with rising anger*—What ? Keeping back still ! It is the doing of Fate, not forsooth of greed ? O you base ungrateful creature !

You formerly murdered my father who confided in you, by means of a wench whose system was fearfully charged with active poison and now lie on you you are selling us to the enemy for meat,—us who respected you in the matter of state counsel ! 21

RĀKSHASA, *to himself*—This is what they say an ulcer over a tumour—*Aloud* I am innocent of the murder of Parvateśvara

MALAYAKETU—Who then murdered my father ?

RĀKSHASA—Ask Fate

MALAYAKETU—I should ask Fate and not (in fact) Kshapanaka Jīvasiddhi ?

RĀKSHASA, *to himself*—Confound me ! Even Jīvasiddhi has been seduced by Chānakya ! Alas ! The enemies (thus) got possession of the secret of secrets

MALAYAKETU—Bhāsuraka ! Carry the following order to General Śikharasena ' Chitravarman, king of Kulūta, Śimhanāda, king of the Malayas, Pushkarāksha, king of Kāśmīra, Sindhushena, king of Sindhudeśa, and Meghāksha, king of the Persians, these five chiefs, who have made friends with Rākshasa, propose to serve Chandragupta by murdering us. Of them the first three wish to have my territories. Take them to deep pit and bury them (alive). The other two covet my corps of elephants. Put them to death by means of an elephant

ATTENDANT—As your Highness-commands

Exit

MALAYAKETU—Rākshasa ! I am not Rākshasa the unrighteous, I am Malayaketu (the righteous). Go then and serve Chandragupta wholly and solely. Look here

I am able to make a short work of Viśhmugupta and Chandragupta along with you advancing on me, just as evil policy makes a short work of the principles of Dharma, Artha and Kāma. Bhāgurāyana. There need be no more delay. Let our forces march on Kusumapura this very instant and lay siege to it **22**

Let columns of dust, raised by the pulverizing action of the hoofs of the horses of our armies and detached from their base, the Earth, by the shower of ichoral exudations, fall on the heads of the enemies soiling (lit darkening) the cheeks of Gauda women dusted white with the pollen of Lodhra flowers and discolouring the dark hue of their curly hair shining like black bees **23**

Exit Malayaketu with his retinue and with Bhāgurāyana

RĀKSHASA *with anguish*—Woe to me ! They ,too, Chitravar man and the other four are put to death How is this ! What- ever Rākshasa does results in the destruction of friends, not of foes Then what shall I, an unfortunate man, do ?

Shall I retire to a penance forest ? No my revengeful mind will not be quieted by penance Shall I follow my Lord Nanda to the other world ? No it will be womanly to do so while the enemy lives Shall I then fall on the forces of the enemy with the sword for my companion ? No this also will not be proper for my heart that has been urging me on to effect the release of Chandanadāsa will prevent me from doing it It would be ungrateful if it did not **24**

Exit Rākshasa

END OF ACT V

called

TRICKSY DOCUMENT

ACT VI

FALSE FETTERS

There enters Siddhārthaka decorated with valuable presents in high spirits

SIDDHĀRTHAKA—

Glory to Krishna black like a rain-cloud, that destroyed the demon Keśin! Glory also to Chnadrugupta the Moon that gladdens the sight of men! And glory above all to the policy of Revered Chānakya that has perfected the work of conquest, by which the enemy's cause is entirely lost! 1

Now I will see my dear friend Samriddhārthaka after a long lapse of time *Proceeding a few steps and looking forward*

SAMRIDDHĀRTHAKA—

Fortunes (only) grieve a person while he is separated from his esteemed and dearly loved friend, always causing painful remembrance in drinking bouts and in festive family gatherings 2

I hear that my dear friend Siddhārthaka has arrived from the camp of Malayaketu I will find him out—*Proceeding a few steps and looking forward* Oh! Here is Siddhārthaka

SIDDHĀRTHAKA *Making up to Samriddhārthaka*—I hope you are in good cheer my dear friend! *They embrace each other*

SAMRIDDHĀRTHAKA—How can there be good cheer, when you do not come to me (lit to my house) inspite of your early arrival to-day?

SIDDHĀRTHAKA—Kindly bear with me, friend! No sooner did Revered Chānakya see me than he ordered me in these words 'Halloo! Siddhārthaka! Go and report the gratifying circumstance to His Majesty Noble Chandra.' So I reported the matter to him for which I received these right royal presents Thence I directly hastened to your place to see my dear friend •

SAMRIDDHĀRTHAKA—Friend ! If I may hear it tell me what the gratifying circumstance is that you reported to His Majesty Noble Chandra

SIDDHĀRTHAKA—Friend ! Is there anything that you may not hear ? Just listen to me Cursed Malayaketu led astray (lit deluded) by the political tactics of Revered Chānākya turned out Rākshasa and forthwith put to death the five eminent Mlechchha chiefs Chitravarman and others Then the rest seeing that he was thoughtless and brutal left the camp of Malayaketu for their own safety and returned to their respective territories with their forces which were seized with (sudden) fear and were impatient to go Thereupon Bhadrabhata Purudatta Dingarāta, Balagupta, Rājasena Bhāgurāyanī Rohitāk-hī and Vijayavarman took Malayaketu captive

SAMRIDDHĀRTHAKA—Friend ! It is talked about among the people that Bhadrabhata and his companions being ill-affected towards His Majesty Noble Chandra had entered the service of Malayaketu Then how comes this ? Begun one-wise and ended another-wise like a play by a clumsy playwright !

SIDDHĀRTHAKA—Inscrutable are the ways of Revered Chānākya my friend like the ways of Fate I simply bow to them

SAMRIDDHĀRTHAKA—Well ! What happened next ?

SIDDHĀRTHAKA—Just then Revered Chānākya sallied forth with a large body of picked soldiers and captured the entire Mlechchha army that had no chiefs (to lead them)

SAMRIDDHĀRTHAKA—Where is it friend !

SIDDHĀRTHAKA—There it comes Hark !

The elephants looking like water bearing clouds, are roaring-
in high spirits due to the ichoral exudation Lo ! The
horses, furnished with mailed equipage are bouncing with
their hind parts trembling through fear of the stroke of the
whip

3

SAMRIDDHĀRTHAKA—That is all right, friend ! But how did Revered Chānākya after having publicly thrown up the Ministership in that unmistakable manner get into that very post ?

SIDDHĀRTHAKA—Now you wish to unravel the mazes of the policy of Revered Chānākya which even Minister Rākshasa could not do, dim-sighted as you are !

SAMRIDDHĀRTHAKA—Where is Minister Rākshasa now, my friend ?
 SIDDHĀRTHAKA—As for him he immediately left the camp of Malayaketu and retraced his steps to this city followed by a spy named Udumbara That was what Revered Chānakya said

SAMRIDDHĀRTHAKA—Friend ! How is it that after having left Pātaliputra with a strong resolution to recover the Nanda kingdom Minister Rākshasa comes back to it with his object unachieved ?

SIDDHĀRTHAKA—Friend ! I think it is on account of his affection for Chandanadāsa

SAMRIDDHĀRTHAKA—Do you then expect that Chandanadāsa will be released ?

SIDDHĀRTHAKA—How can there be the release of that unfortunate man ? There is the order of Revered Chānakya that we two should instantly take him to the place of execution and impale him

SAMRIDDHĀRTHAKA *Angrily*—Has Revered Chānakya got on chandālas (lit executioners) that he orders us to do this wicked deed ?

SIDDHĀRTHAKA—Friend ! Who in this world that loves his life, dare oppose the order of Revered Chānakya ? Come, therefore Let us assume the guise of Chandālas and take Chandanadāsa to the place of execution —*Exeunt*

END OF INTERLUDE

There enters a man with a rope in his hand

MAN—

Glory to the rope of the policy of Chānakya too strong to break on account of the intertwining of the cords of the six courses of action, and furnished with a noose formed of a series of statesmanly tactics which is ready to catch the enemy 4

Proceeding some distance and looking about This is the place, pointed out to Revered Chānakya by the spy Udumbara where I should see Minister Rākshasa as ordered by Revered Chānakya —
Looking forward Ha ! Here is Minister Rākshasa He is coming this way with his face muffled I will hide behind these trees

of the weed-grown garden and see where he takes his seat —*He goes and lies hid behind the trees*

Then enters Rākshasa as inscribed above armed with a sword

RĀKSHASA *With tears in his eyes* —Alas! How sad!

The goddess of sovereignty getting nervous because deprived of her lord (lit shelter) has sought another (lit another family) and the people forgetful of their love have gone over with her blindly following the lead as children do their re-marrying mother. Trusted adherents too reaping no fruit of their valiant efforts have given up (the yoke of) the enterprise. What else could they do? Members of the body hold not long without the head. 5

Moreover—

Like a shameless *Vrīshala* woman the goddess of sovereignty abruptly leaving her (deceased) husband King Nanda of a noble lineage has taken to the *Vrīshala* Chandragupta and sticks fast to him. What can we do here? Try how hard we may Fate frustrates our efforts like an enemy. 6

For,—

When His Majesty King Nanda had gone to Heaven, cut off suddenly, I tried hard under the powerful Mountain Chief *Parvatāka* and when he was murdered under his son and yet failure has been my lot. Surely the enemy of the Nanda family is Fate and not the *Brāhmana Chānakya*. 7

How deeply do I lament the want of judgment betrayed by *Malayaketu*?

How would I *Rākshasa* hale and whole still serving (the cause of) my master that has perished enter into an alliance with the enemy? Thus the *Mlechchha*, with a mind devoid of all judgment did not indeed perceive. Nay, there is no wonder. The mind of a man doomed to destruction by Fate, takes a perverted view of everything. 8

So even now he will meet his death, falling into the hands of the enemy but *Rākshasa* will not ally himself with *Chandragupta*. For it is a very great infamy to break one's faith from motives of self-interest, but none at all to be over-reached by the enemy — *Looking about with tears in his eyes*. These are the parts of *Kusuma-*

pura which have been rendered holy by His Majesty King Nanda's rambles

In this spot His Majesty formerly hit his arrows at moving marks with his horse in full career letting loose the reins in the act of stretching the bow In that field of the garden he halted and there he chatted These parts of Kusumapura now visited without them thus stealthily deeply grieve me 9

Now where shall I, an unfortunate man go?—*Looking about* Well I have it Here is the weed-grown garden I shall go there and learn the tidings of Chandanadāsa from some one No one foresees the good and evil turns of Fate that are to befall him

I who formerly passed out of the town leisurely like a king, surrounded by thousands of chiefs pointed at by citizens with their fingers like the new Moon now again enter this wretched weed-grown garden of that town hurriedly in fear and alone like a thief frustrated in all my efforts! 10

But the exalted sovereign by whose favour I enjoyed that honour is no more—*Entering the garden and looking around* Oh pity!

This weed-grown garden presents a rueful sight

Like a family the series of exploits whereof were magnificent the mansion here the series of structures whereof were grand is gone (lit. overthrown) Like the heart of a good man consumed by (the sorrow for) the destruction of his friends the lake there is dried up Like the schemes of a statesman worked under adverse Fate, the trees are devoid of fruit And as the mind of a witless person is possessed by evil counsels (lit. policies), the ground is covered with weeds (lit. grass)

Moreover,

11

Serpents, heaving sighs in the form of expiration, bandage with bits of slough the cuts of the branches (of trees) here that have been hacked with large and sharp axes and are sending forth cries of pain in the shape of the incessant moan of pigeons They do it out of compassion for them in their affliction as they had lived with them on terms of intimacy 12

Besides these trees,

Poor things, fallen on evil days and looking gloomy through loss of Chhāyā, appear, as it were, prepared to proceed to

the cremation ground (for suicide by fire) greatly eaten up internally by the canker as by a very heavy gnawing grief accelerating (lit intensifying) the action of withering 13

Now I will rest awhile on this broken stone-seat suited to my fallen fortune—*sitting down and listening* What is this sudden noise for that I hear?

This sound of Kettledrums accompanied by the notes of sharp-sounding drums and conchshells which stuns (lit destroys) the ears of hearers overpowered by its intensity and which is no sooner taken in than thrown up by palaces on account of its magnitude spreads afar as if with the curiosity of surveying the extent of space 14

After a moment's reflection Ah! I understand It tells how exultant the Royalty—*Breaking off here painfully and resuming* is at the capture of Malayaketu—*With a sigh* Woe to me!

I have been made to hear the report and witness the exhibition of the enemy's sovereign power Now, me thinks the efforts of Fate would be to make me experience (the extent of) it 15

MAN, *To himself*—He is seated I will now do as I am directed by Revered Chānakya—*He throws the noose round his neck in sight of Rākshasa, feigning not to have noticed him*

Rākshasa, *Seeing him*—What is this? That man there is hanging himself up Verily the poor fellow must be as much distressed as I Well, I will speak to him—*Making up to him* Good man! What are you doing?

MAN, *With a sigh*—Just what an unfortunate man like me Sir could do, grieved at the death of a dear person

RĀKSHASA, *To himself*—I already guessed that the poor man was as much distressed as I—*Aloud* You are matched with me in misery So if it be not a personal secret or a personal disaster I wish to hear it

MAN—It is not a personal secret, Sir nor a personal disaster But I can not brook delay in (the committal of) suicide The death of a dear friend grieves me

RĀKSHASA, *Heaving a sigh, to himself*—Woe to me I am surpassed by this man here, since I am so very regardless of my friend's

distress—*Aloud* I wish to hear it, as it is not a personal secret nor a personal disaster

MAN—You press me too much Sir! So I tell it to you There lives a monied lapidary named Jishnudāsa in this city

RĀKSHASA *To himself*—Jishnudāsa, I know is the intimate friend of Chandanadāsa

MAN—That dear friend of mine—

RĀKSHASA *With joy to himself*—Ah! He called him *his dear friend* He is closely connected So he may be knowing about Chandanadāsa

MAN—gave away what he had to the poor and left the city forth—with, wishing to burn himself alive So I came to this weed-grown garden to hang myself up before I should hear of his melancholy death

RĀKSHASA—Why does your friend burn himself alive?

Is he stricken by terrible diseases beyond power of drugs to cure?

MAN—No

RĀKSHASA—

Is he undone by the wrath of the king as deadly as fire and poison?

MAN—That, too, is not the case Chandragupta does not deal cruelly with the people

RĀKSHASA—

Is he smitten with love for a woman inaccessible to him being another's (wife)?

MAN—Heaven absolve us of the sin! He is surely not capable of such an impropriety of conduct

RĀKSHASA—

Then has he, like you a friend dying helpless?

16

MAN—It is just so, sir!

RĀKSHASA, *With uneasiness, to himself*—Chandanadāsa is the dear friend of Jishnudāsa So the former's death must be the reason of the latter's suicide by fire This indeed, makes me somewhat uneasy at heart which is full of affectionate regard for him—*Aloud* Good man! I also long to hear of the noble deed of your dear friend in detail

MAN—Unfortunate that I am I can no more brook a hindrance to the committal of suicide

RĀKSHASA—Good man ! Do tell me a tale that is worth hearing

MAN—Since I can not help, I tell it to you Hear me

RĀKSHASA—Good man ! I am all attention

MAN—There lives monied lapidary named Chandanadāsa in the Flower square of this city

RĀKSHASA *In anguish to himself*—Here are opened the flood-gates of my misery by Fate Now muster up your fortitude, my heart ! For you have in store something very painful to hear
Aloud Yes good man ! He is reported to be a staunch friend noble soul What of him ?

MAN—He is the dear friend of this Jishnudāsa

RĀKSHASA—Well, go on

MAN—So Jishnudāsa made this request to Chandragupta to-day as befitted a loving friend

RĀKSHASA—What is it ?

MAN—May it please Your Majesty I have an adequate sum of money (for ransom) Pray release my dear friend Chandanadāsa in exchange of that

RĀKSHASA *To himself*—Well done Jishnudāsa ! There is the proof of friendship

You have offered for the sake of a friend in troubles, to part with that wealth for which sons kill their parents and parents their sons like aliens, and for which friends disown their affection for friends Belonging to the trading class you are a good trader This wealth of yours is put to good use 17

—*Aloud* When thus addressed what did the Maurya say ?

MAN—On his being thus addressed Chandragupta said to Jishnudāsa — We imprison Chandanadāsa not because we want money but because he does not give up the family of Minister Rākshasa that he has kept concealed somewhere, though we repeatedly ask him to do so If he gives it up, he gets release Otherwise he suffers death So saying he ordered Chandanadāsa to be taken to the place of execution Then Jishnudāsa left the town saying to himself I will now enter fire before I hear of the melancholy end of my friend Chandanadāsa' Thereupon I too came to the weed-grown garden in order to hang myself up before I hear of the melancholy end of my friend Jishnudāsa

RĀKSHASA—Is then Chandanadāsa impaled indeed ?

MAN—No he is yet to be impaled. Again and again they ask him in his last hour (lit now) to surrender the family of Minister Rākshasa again and again he denies it, staunch in his affection to his friend and thus (lit on this account) his end (lit death) is delayed.

RĀKSHASA *With admiration to himself*—

Bravo Chandanadāsa ! You too, my noble friend who, have proved the refuge of the destitute have won the fame which Śibi did resulting from the protection of those seeking shelter 18

—*Aloud* Go quick good man and prevent Jishnudāsa from entering fire I will rescue Chandanadāsa from (the jaws of) death !

MAN—By what means sir, will you rescue Chandanadāsa ?

RĀKSHASA *Drawing his sword*—By means of this, the friend of enterprise

This sword that resembles in hue the cloudless sky, that shows as it were lines of hair standing on ends from a love of fighting in the form of streaks of superior radiance, that has proved its strength to the enemies in the test of battle on account of its surpassing excellence this sweet companion of my (right) arm prompts me who am beside myself with love for my friend to this daring deed 19

MAN—I am not able sir, to say in the language of certainty if you are the noble Minister Rākshasa whose name is auspicious to utter although the preservation of the life of the monied lapidary Chandanadāsa reveals you as such, since you are fallen in adverse circumstances So do me the favour of removing the doubt —*He falls at the feet of Rākshasa*

RĀKSHASA—Good man ! I am that Rākshasa in the real sense of the word, who saw with my own eyes the destruction of my sovereign, brought my friend into troubles, got the epithet of ‘base’ and has made my name too inauspicious to utter

MAN, *Again falling at his feet, with joy*—Good heavens ! I have got what I yearned for !

RĀKSHASA—Get up Make no delay and tell Jishnudāsa that Rākshasa rescues Chandanadāsa from (the jaws of) death this very instant

He sets off with his drawn sword repeating This sword which resembles etc

MAN—I beg your favour Noble Minister ! I have (lit here is) some thing (to tell you) Formerly cursed Chandragupta had ordered Śakatadāsa to be executed He was rescued from the place of execution by some one and taken abroad Thereupon cursed Chandragupta quenched the blazing fire of his anger against noble Śakatadāsa with the blood (lit death) of executioners who were asked to explain why they were negligent Since then if they see any stranger with a sword behind or before, they promptly dispatch the criminal there and then anxious about their own safety So if the Noble minister goes sword in the hand he will hasten the end of momed Chandanadāsa — *Exit*

RĀKṢHAŚA—How difficult of comprehension is the course of the policy of this fellow Chānakya ?

If Śakatadāsa was in sooth conducted to me by that enemy s credited agent why did he in anger put the executioners to death ? If that was not the case, how could he possibly get up that (fabricated) letter ? Making speculations upon speculations in this way my mind comes to no decision —

Musing awhile

20

This is not the time to use the sword for in that case executioners execute the sentence early Political schemes bear fruit after a lapse of time Of what avail are they here ? It is not proper to observe an attitude of indifference for, my dear friend incurs this terrible death on my account Oh, I see, I will offer my person to redeem him —

He flings away his sword —Exit

21

END OF ACT VI

called

FALSE FETTERS

ACT VII
CATASTROPHE

There enters the executioner Vajraloman

VAJRALOMAN—Away, Sirs away Keep off
Lack-a day ! If you wish to save your life your property
your wife and your family, keep far away from the politi-
cally unwholesome which is fatal like poison 1

Moreover,

If a man partakes of the physiologically unwholesome he
(himself) falls ill or dies But if one partakes of the politically
unwholesome the whole family dies 2

If you doubt the truth of it, lo ! there comes Chandanadāsa
He is being taken to the place of execution for doing what
is politically unwholesome *Looking up*—what do you say Sirs ?
You ask me if he has any means of release Yes he has, if he would
give up the family of Minister Rākshasa *Looking up again*—what
do you say ? Cherishing a regard for those who seek his protection
he would not do this foul deed to save himself Then know for cer-
tain Sirs, that he suffers death What signifies your anxious en-
quiries after remedial measures ?

*Then enters Chandanadāsa in the garb of one to be executed carry-
ing the pale on his shoulder with his wife and son following him
attended by the executioner Bilvavaktra*

Wife with tears in her eyes—Fie !

A bow of contempt to Yama that makes us die the death
of a thief, although we are always fearful of the least vio-
lation of propriety in our family 3

Yes the wicked make no distinction between those who remain
aloof from sins and those who commit sins Otherwise—

Why should hunters O fie on them cherish an obstinate de-
sire to kill the innocent deer that lives on grass renouncing
meat for fear of death ? 4

Looking around Dear Jishnudāsa ! Why do you not speak to
me ? Nay, at such a time (as this) persons standing by (lit within
sight) are indeed, hard to find

CHANDANADĀSA, *with a sigh*—There he is, my esteemed and beloved friend Turning his woe-be-gone face he follows me (still) [with his eyes full of tears, while dragging his body homeward

BILVAVAKTRA—Mr Chandanadāsa ! You are at the place of execution So tell your people to retire

CHANDANADĀSA—Noble Lady ! Turn back taking the boy with you It is not proper to follow further

WIFE *with a sigh*—My Noble Lord ! You proceed to the other world, not to another land This is not the time for a well-bred wife to turn back

CHANDANADĀSA—And what is your resolve, Noble Lady ?

WIFE—It is to bless myself by following the footsteps of my Lord

CHANDANADĀSA—Noble Lady ! It is not a wise resolve You have to kindly look after this boy He is inexperienced

WIFE—May the bountiful tutelary gods kindly look after him ! Here my boy, make obeisance to your father for the last time

SON, *falling at the feet of Chandanadāsa*—What shall I do now father, that am to be fatherless !

CHANDANADĀSA—You shall live in a *land without Chānākya*

BILVAVAKTRA—Mr Chandanadāsa ! The post is set up Get ready now

WIFE—O for chivalrous souls to save us !

CHANDANADĀSA—Now why do you cry Noble Lady ? His Majesty king Nanda who had compassion for persons in distress, is gone—gone to the other world

VAJRALOMAN—I say, Billavattā seize Chandanadāsa His people will of themselves retire

BILVAVAKTRA—Here I do it Vajjalomā !

CHANDANADĀSA—Good fellow ! Wait a while Let me embrace my son *Embracing him and smelling him on the head*—Since death is certain you shall meet it, my son without swerving from your devotion to the friend's cause

SON—Do I require to be told this ? It is our family creed, father !

VAJRALOMAN—Now seize him, I say

The executioners seize Chandanadāsa

WIFE, *beating her breast*—O for chivalrous souls to save us !

RĀKSHASA, *pushing aside the screen and entering*—Fear not, lady, fear not O, you executioners! Don't you put Chandanadāsa to death

Let the victim's garland which is the road (leading) to the realm of Yama be hung round the neck of me here who formerly witnessed the destruction of my sovereign's family as if it were an enemy's family who remained at ease in the day of my noble friend's misery as if it were a day of grand festivity, and who held his life dear although subjected to the ignominy of circumvention 5

CHANDANADĀSA, *seeing him with a sigh*—Minister! What is this!

RĀKSHASA—An imitation, in part of your noble deed

CHANDANADĀSA—What have you done? You have rendered all my effort fruitless

RĀKSHASA—I am (simply) achieving my purpose Don't you, friend, blame me Well good fellow! Report to wicked Chānakya

VAJRALOMAN—What shall I report?

RĀKSHASA—

Here I am, the man on whose account he deemed worthy of execution a person that is worthy of adoration who has very much dwarfed the fame of Śibi, having acquired greater fame by saving another at the cost of his own life even in this evil Kaliage when human proclivities have been vitiated, and owing to his surpassing excellence, has eclipsed the noble achievement of Buddhas by his nobler deeds 6

VAJRALOMAN—I say, Billavattā! Take Mr Chandanadāsa with you and wait for a time under the shade of the tree younder on the burning ground while I report to Revered Chānakya that Minister Rākshasa is in our hands

BILVAVAKTRA—All right, Vajjalomā *Let it be as you say,*

He goes taking with him Chandanadāsa accompanied by his wife and son

VAJRALOMAN—Come on Minister! *Proceeding some distance with Rākshasa*—which of the door-keepers are here? Tell reverend Chānakya who has destroyed the Nanda family and established the Maurya family

RĀKSHASA, *to himself*—Woe to me ! Even this I have to hear
VAJRALOMAN—Here we have in our hands Minister Rākshasa
whose intellectual resources have wholly failed against the tactics
of the Revered One

*Then enters Chanakya with his face only visible the rest of his body
being wrapped in a fine coat of mail*

CHĀNAKYA—Good man !

Who bound the fire glowing red with its circle of big flames
forthwith in a cloth ? Who held fast the ever moving wind
by means of meshes ? Who shut up in a cage the lion with his
mane smelling of the ichoral exudation of elephants ? Who
stemmed with a pair of arms the fearful ocean teeming with
crocodiles and other marine animals ? 7

VAJRALOMAN—Your revered self proficient in statecraft did it
surely

CHĀNAKYA—Not so, say rather Fate did it, hostile to the Nanda
family

RĀKSHASA, *to himself*—O here I see before me Vile no, no, (I must
say) Noble Kautilya

He is the mine of all knowledge (lit sciences) as the ocean is
of pearls My spite only makes me hold his merits cheap 8

CHĀNAKYA *seeing Rākshasa, with joy*—Here is Minister Rākshasa,
that great man

Who troubled so long the Mauryan army with heavy strain of
military equipment and my brain with that of devising
schemes causing continued wakefulness (to the army and to
me) 9

Doffing the coat of mail and making up to Rākshasa—Minister Rāk-
shasa ! Vishnugupta bows to you

RĀKSHASA *to himself*—The title of ' Minister is now a mockery
(lit a thing to be ashamed of)—*aloud* Please do not touch me,
Vishnugupta ! I am defiled by the touch of *chandālas*

CHĀNAKYA—Minister Rākshasa ! This man here is not a *chandāla*
He is a servant of the king His name is Siddhārthaka You
know him It was he who in the garb of friendship got, that
fictitious letter written by Śakatadāsa who poor fellow, knew no-
thing about it The other man there is also a servant of the king
His name is Samriddhārthaka

RĀKSHASA, *To himself*—Luckily my mind is absolved of the suspicion on Śakatadāsa

CHĀNAKYA—To make a long story short,

Those malcontents headed by Bhadrabhata, that fabricated letter that rescuer Siddhārthaka, those three ornaments on sale, that Kshapanaka, friend of yours that woe-be-gone person of the weedgrown garden and that terrible persecution of the headman of the guild of lapidaries, all this was devised by the Vrishala longing to meet you brave man ! 10

And the Vrishala is just coming to see you Lo ! there he is

RĀKSHASA, *to himself*—I cannot help it See him I must

Then enters the king with the retinue about him

KING *To himself*—Since the Revered Preceptor vanquished without so much as striking a blow, the forces of the enemy which were so formidable, I feel in a way abashed

My arrows with their heads bent down as it were, with grief, being put to shame by the achievement of the (wished for) result without their agency, have to observe perpetually the vow of lying in the quiver 11

But I must not say so

One is surely able to vanquish those who are to be vanquished on earth with his bow unstrung, if his Revered Preceptor, vigilant in all matters, keeps wide awake in all matters of state 12

Making up to Chānākya—Revered Sir ! Chandragupta bows to you
CHĀNAKYA—Vrishala ! You have had my blessings Now make your obeisance to the Worshipful Minister Rākshasa

KING, *making up to Rākshasa*—Revered Sir ! Chandragupta bows to you

RĀKSHASA, *looking at him to himself*—O, this is that Chandragupta who—

Has in due course attained to sovereignty as an elephant does to the leadership of the herd, his surpassing greatness having been presaged even when he was young *Aloud* Victory to your Majesty

KING—Revered Sir ! 13

Say (I think) which part of the world will not be conquered by me now that you who are a veritable Brihaspati in politics, will vigilantly look after the affairs of state ? 14

Rākshasa *to himself*—The reference to ministerial offices (lit service) is a hit at me of the disciple of Kautilya No no I must not say so It is indeed a courteous compliment of Chandragupta My spite makes me take it otherwise The fame that Chānakya has won is (amply) justified For—

Even a thick-headed minister coming by a king possessed of heroic qualities is sure to win fame But coming by a bad king even an unerring minister falls with the fall of king whose support he has sought after the manner of a tree growing on the bank of a river **15**

CHĀNAKYA—Minister Rākshasa ! Do you wish that Chandana dāsa should live ?

RĀKSHASA—undoubtedly Vishnugupta

CHĀNAKYA—Then take this sword

RĀKSHASA—No Vishnugupta, it cannot be I am not fit to wield the sword and that too which you wield

CHĀNAKYA—Minister Rākshasa ! That I am fit and not you how can it be ? Just look,

O man of talent as the elephants deprived of the pleasures of bathing, eating sporting drinking and sleeping according to their liking that have their backs swollen on account of the (constant) furnishing of military accoutrement, along with the horses kept bridled and saddled incessantly and on that account emaciated all through (fear of) your great prowess (lit greatness of your prowess) that has humbled the pride of haughty adversaries **16**

But why all this ? Unless you take this sword Chandanadāsa dies
RĀKSHASA—Well Vishnugupta I bow submission I yield to the affection for a friend that compels me to agree to anything and everything

CHĀNAKYA *delivering the sword with joy*—Vrishala ! I congratulate you on Minister Rākshasa showing regard to you and accepting the sword

KING—Chandragupta is fully alive to the kindness of the Revered Minister

ATTENDANT *entering*—Victory to Your Majesty Revered Sir ! There is Malayaketu at the gate in chains, accompanied by Bhadrabhata Bhāgurāyana and others

CHĀNAKYA—Good fellow ! Speak to Minister Rākshasa He minds these things now

RĀKSHASA, *to himself*—What is to be done now ? He is made captive and I am made to advise by Kautilya There is no help *Aloud* Please Your Majesty It is well-known that I lived at the court of Malayaketu for some months (lit time) so let his life be spared

The king looks at Chānākya (signifying assent)

CHĀNAKYA—Yes, Vrīshala this request of Minister Rākshasa which the very first deserves to be granted *To the attendant*—Good fellow ! Tell Bhadrabhata and others in my name that advised by Minister Rākshasa His Majesty Chandragupta gives back to Malayaketu the kingdom that he had inherited from his father So they should go with him and return after his reinstatement Also tell Vijayapāla the governor of the castle that His Majesty Chandragupta, highly pleased at Minister Rākshasa's accepting the (ministerial) sword, orders that Chandanadāsa, the headman of the guild of lapidaries be made the paramount headman of the guilds of all townships in the empire Moreover, let the bonds of all excepting war—horses and war-elephants be removed But now that there is Minister Rākshasa at the helm where is the use of war horses and war—elephants ?

Let the bonds of all including war-horses and war-elephants be, therefore, removed 17

ATTENDANT—As the Revered One commands

Exit

CHĀNAKYA—Now King Chandragupta and Minister Rākshasa ! Tell me what good I may do to you beyond this

KING—What good is there beyond this ?

RĀKSHASA—If, however you be not satisfied bless this wish

May our Lord Avantivarman that is the self-begotten God Vishnu who having assumed the form of the Boar proper for the work of preservation supported the earth submerged in the (watery) deluge on the tip of his tusk in former times and who having assumed the form of our Sovereign, now affords protection to the earth oppressed by the Mlechchhas by his pair of arms, may that King, whose relations and dependents roll in riches, long gladden the Earth !

18

Exeunt Omnes

END OF ACT VII

called

CATASTROPHE

MUDRĀRĀKSHASA
OR
THE SIGNET RING
NOTES, APPENDICES AND INDICES